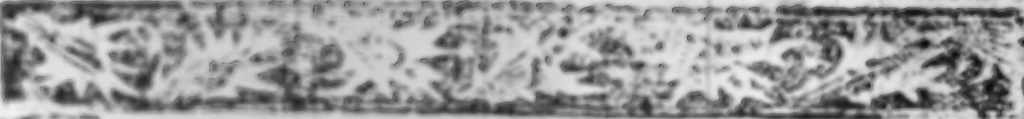


al 167e



# A DETEC TION OF THE Devils Sophistrie, wher with he robbeth the un- learned people, of the true byleef, in the most blessed Sa- crament of the aulter.

*Timeo ne sicut serpens eum seduxit astutia  
sua, ita corrumpantur sensus uestri, & ex-  
cidant a simplicitate.* 2. Cor. 11.

1546



MUSEVM  
BRITAN  
NICVM



# STEVEN Bishhop of win- chester to the reader.



Consider gentle reader, how full of in-  
quite this tyme is, in a hiche, the hyghe  
mysterie of our reli-  
gion is so openly as-  
saulted. Byleue not euery spirite, and  
mystruste thynne owne iudgement, a-  
boue the reache of thy capacite. If  
thou beest hungrye for knowlege,  
take hede thou fallest not on euery  
careyn. Be desyrouse of þe very truth,  
and seke it as thou arte ordered, by  
the direction of Chyistes churche, and  
not as deceytful teachers, wold leade  
the, by theyr secrete wayes. Folowe  
God and his mynisters, whome he  
ordereth to rule, and rather cōfoꝛme  
knowlege to agree with obediēce,  
where goddes truthe repugneth not  
vnto it, then with violation of obe-

A. ii.

diēce

disence, which is a displeasur t faule  
to enterprise the subuerston of god-  
des honour and glozie. Finally reade  
when thou readest, with fauour, to  
that truth, which the consent of Chri-  
stes church, hath from the beginnyng  
commended vnto vs, and reuerently  
at theyr handes receyue the true vn-  
derstandynge of scriptures, whose  
true testimonie hath certified vs of  
the selfe same scriptures. And haue  
alwayes in remembraunce the wo-  
des of saynt James, how God  
resisteth the p̄sumptuouse  
and arrogant, and geueth  
grace to suche as be in  
spirite, meke & lowly,  
whiche gr̄fte, God  
graūte the, and  
well to  
fare.

A DETECTION OF  
the Deuyls Sophistrie, wher-  
with he robbeth the vn-  
learned people, of  
the true belefe, in  
the moost bles-  
sed sacra-  
mente  
of thaulter.



THE fyrst chiefe and  
pynceypall poynt of  
deceyte and sophi-  
stry is, to make eue-  
ry mā thinke of him  
selfe, further then is  
in dede in him, by this perswasio, that  
god graunteth true vnderstandinge  
and wisdom, to euery man, that wold  
haue it, hath nede of it, and asketh it,  
in his name, which hath such an euy-  
dent truthe in it, as no man can dy-  
rectly denye it, and gaine say it, for so  
god doth in dede and yet not so as y  
vnlerned do take it, and thinketh it to

The deuill  
deceypheth  
most easie-  
ly to be he y  
tellyth truthe.



Psal. 54.

Ierime. 1.

Isa. 2.

Math. 14.

Exod. 16.

Exod. 17.

briderstanded. For albett god giueth  
all knowledge, to fede the soule, as  
he giueth also all foode & noutriture  
to þe coꝝpozall bodie, & it is for both,  
generally said. *lacta super dominum*  
*curā tuā, & ipse te enutriet*, wherein  
god hath also, to shew his omnipotē-  
cy, giue sodenlye, speche to them that  
coude not speake, as to Jeremy, geue  
the vnlearned, sodely knowlege, to con-  
foud the great clerkes, chaunged wa-  
ter into wine in a momente, to make  
chere to gastes of þe feast, & multiplied  
by his blessing, the five loues to þe ne-  
cessary releef of the hūgry, fed his peo-  
ple with manna in desert, & geuen the  
foꝝ releef, out of the hard dry stone wa-  
ter: Yet we may not hereof pꝛesume, þe  
god, bicause he can alwayes, therfoꝝe  
also he wil alwaies cōtinually worke  
newe myꝛacles, & giue his giftes out  
of oꝝdꝛe, and make heruest in februa-  
ry, oꝝ childꝛe and rude ignoꝛantes, ler-  
ned befoꝝe they go to scoole. And in  
dede, we might aswel and better aske  
our bodely foode wout our labour, &

Reasonable time, as aske þ knowledge of  
 lerning, to instruct þ soule, wout time  
 oꝝ due endeuoꝝ, wherwith to attaine þ  
 same. It is gods woꝝke, þ we come by  
 it when we come by it w our laboꝝ &  
 teaching of other, foꝝ neqꝫ qui plātat 1, Cor. 3.  
 est aliquid, neqꝫ q rigat, sed qui incre  
 mēcū dat, de⁹. And we þ in our Paꝝ no Mat. 6.  
 ster, aske our dayly bꝛead, knowledge  
 it to come of god when we haue it, &  
 yet no mā boasteth him self to haue it,  
 bicause he hath asked it, oꝝ loketh o-  
 therwise foꝝ it, but by thapꝛyeng of  
 his laboꝝ & industry ther vnto, which  
 pꝛuasiō if these simple vnlearned, had  
 in þ attaining of wisdom, they wold  
 mistrust their own iudgemēt & thinke  
 thē self (as they be) vnlearned, & wout  
 lōge exercise & diligēte endeuoꝝ, w a  
 vessel mete & apte to receiue the same,  
 not thinke thē selfe to haue obtained  
 þ gift of god, ne be able foꝝ want ther  
 of, to discusse of lerninge. This false  
 pꝛuasiō of lerning, where w the de-  
 uyl inueigleth þ simple & ingēdꝛeth in  
 thē a pꝛide of cōing & vnderstāding,  
 A. liii. which



whiche they haue not, is the founda-  
 cion and roote, wherupon is buylded  
 and groweth false doctrine, in þ̄ high  
 misteryes of our religion, and specy-  
 ally in the moost blessed Sacrament  
 of thaulter, wherin diuerse haue of  
 late peruersely reasoned, and vnlear-  
 nedly spoken with such p̄sūptuouse  
 p̄yde, and intollerable arrogancye  
 as declare plainly the same, to p̄o-  
 ceede of the spirite of the deuyl full of  
 errours, and lyes, blyndenes, and ig-  
 nozaunce, by reason wherof, they stū-  
 ble in the playne waye, and can not  
 see in the mydde daye. For what can  
 be moze euydently spoken of the p̄e-  
 sence of Chyistes naturall bodye and  
 bloud, in the moost blessed sacrament  
 of the aulter, then is in those wordes  
 of scripture whiche oure Sauoure  
 ch̄ist ones said, & be infallible truth,  
 and styl saith, in consecration of this  
 most holy Sacrament, by the commō  
 minstre of the churche. This is my  
 body. But against this truthe, the  
 deuyl

Chr̄i. 1. cor. 11. 26.  
 Non sunt hu-  
 mane uirtutis  
 hec opera, que  
 tunc in illa ce-  
 na consecit, ip-  
 se nunc quoq̃  
 operatur, ipse  
 perficit, nos mi-  
 nistrorum or-  
 dinem tenemus  
 qui uero hec s̄c̄a  
 edificat, & tras-  
 mutat, ipse est.

deuyl strueth, and fyghteth by his  
 ministers, and lewde apostelles, with  
 sophisticall deuyles, wherewith he  
 troubleth the grosse imaginations of  
 the synple people. And haupng ones  
 enchanted, the rude wyttes w this  
 charme of p̄sumptuose knowledge  
 (wherof I spake befoze) whereby the  
 ignoraunt, waxeth so arrogant, as he  
 maketh him selfe able to iudge and  
 discerne, betwene playnnes and craft,  
 bytwene reason and sophisticacion,  
 betwene argumente and argumente,  
 exposition and exposition, suche as be  
 thus ouerthrowen in their iudgemēt,  
 and so blynded in themselves, the deuyl  
 easely entangleth and byndeth fast to  
 him, with carnall reasons, deceitfull  
 exposicions, crooked argumentes, &  
 counterfet contradictions, and ther-  
 by leadeth them a waye, captiue and  
 thralde, from the true catholique by-  
 keefe, in this moost holye sacramente.  
 whiche sophistry and deceptes, be di-  
 uersely tempered, after these sortes.

A. v.

And

**A**ND FYRST to the carnal  
man, the deuill byingeth carnall  
reasons, & for conformation, & proufe  
of them calleth to witnes, the carnall  
senses, both of the bodye and soule.  
And streight thine eye saieth, there is  
but breade and wyne. Thy tast saith  
the same. Thy felinge and smellynge  
agre fully with thē. Herevnto is ad-  
ded the carnal mans vnderstandyng,  
whiche bicause it taketh the begyn-  
nyng of the senses, procedeth in rea-  
soning sensually. And (as the pictures  
dyd) concludeth that the senses togi-  
ther, can not be deceiued. wherevpon  
also the Epicurians sayde, the sonne  
was but two fote brode, because their  
eye iudged it to be no bygger, And  
from this they wolde not be brought,  
but remayned as ferme, in that foly,  
as some heretiques do, in this mis-  
cheuous deuelysh misbeleef, against  
the mooste blessed Sacrament of the  
aulter. wherefore all such as ground  
their errour, against this mooste bles-  
sed



fed Sacramente, vpon the testimony  
 of their sight, their taste, felynge, or  
 smell, or otherwise vpon their carnall  
 vnderstandinge, bicause they can not  
 by their carnall reason, comprehend  
 it, all suche be bestly & blynde, and  
 farre from the knowledge of the mi-  
 steries of our religion, as wherin our  
 senses and reason, be by fayth con-  
 dempned and reproued, finally, de-  
 clare them selue to be suche men, as  
 seme to require teaching in the prin-  
 ciples and begynnynge of our reli-  
 gion, wherin they? grosse carnal rea-  
 sons, yf they were truely mortified,  
 they sholde not so stobberly and ar-  
 rogantly meddle, in the discussion of  
 the inscrutable misterye in the moste  
 blessed sacrament of thaulter. For yf  
 they? senses were by true fayth, ouer-  
 throwen & put to cōfution, in the by-  
 lefe of ꝑ holy trinite, the father of hea-  
 uen, ꝑ sonie, & holy ghost, to be insepa-  
 cably deuided in thre psons, & diuisi-  
 bly cōioyned in one godhed & essence  
 whiche

Grego.  
Nazian.  
περὶ θεοῦ  
λογισ.

whiche Gregoꝝye Nazianzene spea-  
keth thus in greke. ἐν ἧκῳ διαιρουμένη  
ἐκ τῆς ἀλλοτρίου καὶ συνανατομένης διαιρέ-  
σεως τῶς wherein we knowe by faithe, the  
truth, so to be, how so euer our reason  
spurneth and tenteth vs to the con-  
trarye, If these mennes senses were  
tamed, in the beleuyng scripture of  
creation of the world, by god in time,  
and of nothynge, contrarye to the dis-  
cussion of mannes reason, whiche the  
philosophers coulde not temper, to a-  
gre, that of nothing, was anye thinge  
made, If in the misterie of thincarna-  
cion of our sauour christ, the rebelli-  
on of mans senses, were throughlye  
trode vnder fete, and brought in due  
subiection, to gyue place to faythe,  
whereby we byleue that the sonne of  
god (whiche we confesse truely) to be  
immensus, was yet conteyned in the  
holye virgins wombe, and a creature,  
to conteyne the creatour, and as the  
churche reioysinge, doth daylye ac-  
knowledge, in woꝛshyping the bles-  
sed



fed byrgin Marye.

Quem totus non capit orbis,

In tua se clausit viscera, factus homo,

Whiche to mannes reason, implieth an insoluble contradiccion, to saye that in her wombe, shulde be shutte in, that all the worlde coulde not conteyne, And then further, the true story of Chrystes gospel wherein is truely reported to vs how Christ entred to his disciples, after his resurrection the gates beyng shut, and rose out of his graue the same remaining still shut, which our vnderstanding, maketh a signification of two bodies to be in one place together and occupie the same place, at one tyme, And is to mannes sensuall and carnall knowlege impossible, and is neuerthelesse in the saide myraculouse passage of our sauyour chryste moost truely verified. But if in these, & many other, the carnall man had in the foundation of our faith fully acknowledged his weaknes, his blyndnes, his imbec

Chriſo. ſo. 60.  
Credamus ubi  
q̄ deo, neq̄ res  
pugnemus ei,  
etiam ſi ſenſui  
et cogitationi  
noſtræ abſur-  
dum eſſe uideat̃  
tur quod dicit̃,  
ſuperetq̄ ſenſu  
ſum et ratio-  
nem noſtram,  
quod in omni-  
bus, et præci-  
pue in myſterijs  
faciamus, non il-  
la quæ ante nos  
ſacient ſolum.  
modo ſpiciens-  
tes, ſed uerba  
quoq̄ eius ter-  
rentes. Nam  
uerbis eius de-  
fraudari non  
poſſumus, ſen-  
ſus uero noſter  
deceptus facili-  
mus eſt, illa fal-  
ſa eſſe non poſ-  
ſunt, ſed ſæpius  
ac ſæpius decipit̃

imbecillitie and ignorance, the ſame  
wolde neuer preſume ageine, either to  
improue the p̄ſcience of the naturall  
body of our Sauour Chriſte, in the  
moſt bleſſed Sacrament of the aulter,  
in fourme of bred and wine, by carnal  
deuyles, ne trauayle to be ſatiſfied in  
conſideration of the circumſtaunces  
of the ſame. For lyke as in the other  
miſteries of the Trinitie, the creacion  
of the world, the incarnaciõ of Chriſt,  
and alſo reſurrection of the fleſhe,  
(whereof I haue not ſpoken, but may  
ſaye, as I haue in the other) carnall  
reaſon is excluded, by certentie of  
faith: ſo ſhulde it be in all other  
myſteries, which all together, be the  
body of our religion, wherein we haue  
the true knowlege of god, whiche the  
deuill laboureth to ſubuerthe & ouer-  
throwe, and blieth therin the inſtru-  
ment of mannes preſumptuouſe ar-  
rogancie, to knowe all as god doth,  
and to comprehend in his capacite,  
the

the same, and what so euer exceedeth  
it, or repugneth therunto, to call that  
false, folpe, lyes, and vnturthe. After  
which sorte, mans foolyshe wysedome,  
hath enterpysed at sundry tymes, to  
impugne the secreete misteries of god-  
des hygh wysedome, and incompre-  
hensible workes. And so the deuyl by  
the Irtians, (as he doth by the Tur-  
kes at this daye) hath assaulted the  
castell and forte of oure relygion, by  
denyall of Chyste to be very God,  
and with truthe falsely applyed,  
gone about to make batterye and  
entrye, to ouerthrowe the same, lyke  
as he hath also attempted many o-  
ther misteries. But beinge in them  
by goddes power resisted, the deuyl  
assayeth to make entry nowe, by sub-  
uertynge the truthe in the most bles-  
sed Sacrament of thaulter, and to  
allure the multitude of most carnall  
& rude capacities, diuulgeth abode,  
grosse carnall reasons, & wolde per-  
suade the vnlerned by their ignorance  
in the

*pitur. Quomodo  
an ergo ille di-  
xit, Hoc est cor-  
pus meum, nichil  
la teneatur  
ambiguitate,  
sed credamus,  
et oculis intel-  
lectus id per-  
spiciamus.*



In the circumstance (howe,) shoulde  
playnly proue to them, that the thing  
is not, and therewith whistleth in their  
eares, this enchauntment. If it were  
true that is taught in the sacramente  
of thaulter, by the papistes (whiche  
terme scrueeth for a token to them, to  
proue the matter nought) suche and  
suche inconueniencies, shoulde not to  
our senses folowe. Do we not se (saith  
the deuyl) the sacrament of the aulter  
þ they call god their ydol, (o blasphemous  
tongue) sometyme eaten of a  
mouse, sometime ware grene moulde,  
redde moulde, and blue moulde: and  
here the deuyl refresheth his pong-  
lynges with manye abhominable ra-  
les, suche as a scoffinge iestyng witte  
could deuyle, to haue ben done. Doth  
it not enter (saith the deuyl) into the  
body, and so furth, and speaketh that  
lyketh him, moore then honeste eares  
can endure: And then the deuyl fra-  
meth the matter in fashio of lerning,  
and fyist with a counterfet religion  
of

of mayntenaunce of goddes truthe,  
 pponeth god, to be impassible, incor-  
 ruptible, & immortall, which is a most  
 vndoubted truth, and then foloweth  
 thinteded lye, thus, That which these  
 papistes make God, and call the sa-  
 crament of thaulter, that is corrupti-  
 ble, And here the senses beare witnes,  
 The papistes god, (the deuyl sayeth)  
 is also passible. And here the senses be  
 also redy, and shal affirme, they haue  
 sene the mouse eate it, mannes hande  
 b:ake it & mans teth teare it. It is  
 also mortall (saith the deuyl) for the  
 senses beare testimony, they haue sene  
 it with a sodayne fier in a churche, co-  
 sumed, Ergo then, (and with this the  
 deuyl triumpheth and concludeth)  
 there is not god, but it is an idol, whi-  
 che wordes they vtter most plaiphe-  
 mouselye and falsely. But consyder  
 (chrysten reader) how farre is it oute  
 of the waye, to examyne mennes sen-  
 ses or carnall reason, what they can  
 depose of god, or his high secreete wo:



kes. This reasonynge myghte serue  
to proue that eyther Chyriste was not  
God (whiche no chrysten care can en-  
dure) or elles not to be true (which is  
most true and certteine) that Chyriste  
dyed or suffred for vs. And thus the  
deuilles disciple, wyl reason. God is  
impassible, Chyriste suffred: Ergo he  
was not god. Or thus. God is im-  
passible, Chyriste was god: Ergo he  
suffred not. So as by these reasons,  
and reasonynges, wherein the senses  
serue for a proufe, or carnall reason  
frameth thar argument: eyther we must  
with the Aryans denye Chyriste god  
blasphemously, or consent moste fo-  
lyshly, to other falsie dreames, that  
chyriste suffred not at all. But as we  
be learned most truely and certeynely  
in fayth, that Chyriste was very God  
and perfyght man, and without inu-  
rpe to his godhed (which is impassible)  
suffred neuerthelesse naturall  
death, for he was naturall man with-  
out synne, and when we knowe this  
truthe

truthfully assuredly by faith, regarde  
 not what all our senses repugne to  
 the contrarye, ne we do not leane to  
 theyr testimony in it: So in this high  
 mystery of the sacrament of thaulter,  
 when we knowe by faith the presence  
 of Chyistes natural body and blood,  
 by the mighty operacion of his word,  
 pronounced in the consecration by the  
 mynister: what a tentation is it of the  
 deuyl, to kepe a courte w<sup>th</sup> our senses  
 & carnall reasonyng (which be blynd,  
 and can not vnderstande it) and of  
 them to make an enquest to knowe  
 whpyther my byleef therein be ryghte  
 o<sup>r</sup> no: whiche senses, yf they had ben  
 enquyred of Chyistes bodye, beyng  
 conuersant in earth, theyr testimony  
 had ben of Chyiste, that he was but a  
 manne, as other were, euen as they  
 nowe affy<sup>r</sup>me the Sacramente to be  
 but bred, as other bred is. Theyr ca-  
 pacite is no further, and therfore it  
 is a madnes, & ouer rude grossenes,  
 to commen with them in a matter

B.ii.

knowe

knowe wel) they can no skille of. But  
hecin we shulde leane to oure faith,  
grounded vpon goddes truthe, and  
confesse all to be so, as god woꝛkethe  
by his omnipotencie, and therewyth  
acknowledge the weakenes of mans  
capacite, not able to comprehend it,  
and so; asmuch as the plaine woꝛdes  
of scripture, declare, and testifie vnto  
vs, the pꝛesence of the most pꝛecious  
bodie and bloude of our Sauoure  
Chꝛiste, in the sacrament of thaulter,  
we shoulde not be shaken oꝛ altered  
from that bylese, what so euer oure  
senses oꝛ carnal vnderstāding, shulde  
barke to the contrarie. If myne eye,  
seeth the hoste consecrate broken (whi-  
che is dayly done in the masse) oꝛ de-  
uoured by a mouse, oꝛ otherwise per-  
case abused (which happeneth rarely)  
is this a iust cause, whye my faythe,  
shuld by and by wauer, and mystrust  
the truthe, by god declared vnto me?  
Oꝛ els must carnall reason & vnder-  
standyng be satisfied, howe it cometh  
to



to passe, that standynge our faith in  
 the most blessed sacrament of the pre-  
 sence of the naturall body and bloud  
 of our sauyour chyst, the same sacra-  
 ment may be broken, the same may be  
 deuoured of the mouse, the same may  
 be corrupte, or otherwise mysused:  
 wherunto fyrst I saye this, that if  
 after the wordes of consecration, the  
 hoste consecrate, were so by god pre-  
 serued, from the iniuries, and violen-  
 ces of other creatures, as it could not  
 be broke, deuoured, or corrupt, it were  
 suche an outwarde myracle, to the o-  
 pen confusion of oure carnall senses,  
 as whereby to take awaye the merite  
 of our fayth. For vnto the faythfull,  
 such myacles (as saint Paule sayth)  
 be not shewed but to h infidels. And  
 a good true chysten byleuing man,  
 knoweth this by fayth, h god is inui-  
 olable, impassible, incorruptible, im-  
 mortal, and that our sauyour Chyst,  
 the secod person in trinitie, very god,  
 haupngs the humane nature, now b-  
 nite

1. Cor. 14.

Mat. 18.

Rom. 6.

Luc. 4.

nite to the godhed and glozified, can  
not any moze suffre in that bodye, vi-  
olence or corruption, ne be violate or  
brought to mortallite. Quia nō dabis  
sanctum tuum videre corruptionē.  
And therfoze what so euer mannes  
senses aspye of the violat[i]on, cor-  
ruption, or destruction of the holie  
consecrate, a chrisen mannes faythe  
knoweth most certainly, that the most  
p[re]ciouse body of Christ, there p[re]sent  
in that hoste, is not violate, is not cor-  
rupted, is not destroyed, for y<sup>e</sup> faith-  
full is assertheyned, that Christus re-  
surgens ex mortuis, iam non mori-  
tur, mors illi ultra non dominabitur.  
And therfoze the same beyng truely  
taughte, and enfourmed of goddes  
omnipotencie consydereth, that as  
Christe beyng conuersaunt in earth,  
among the maliciouse Jewes, before  
the tyme of his passion, and when the  
same was not yet come (as the gospell  
sayth) when the furiose Jewes wold  
haue p[re]cipitate hym. Transiens per  
medium illorum ibat. And when He-  
rode



rode slewe all the rest of the children,  
 christ beyng a chylde, was preserved:  
 So in the most blessed sacrament of  
 the aulter, howe so euer the same be  
 abused by mans malice or negligēce,  
 or otherwys broken in the mysticall  
 vse of it, yet the very body of our sa-  
 uiour Christ there present, cōtinueth  
 inuolable, impassible, and is beyond  
 the reache of any violence to be infer-  
 red by man, beiste, or any other acci-  
 dentall occasion, of any other cause,  
 ne the true faythfull man can be in-  
 duced by any worldly demonstratiō,  
 to departe or swarue from his true  
 fayth, & what so euer reasons may be  
 made to the contrary, he taketh them  
 onely as tētacions of y<sup>e</sup> Deuil, wherby  
 to subuerte, & ouerturne his stedfast  
 faith, being so firme & stronge in a  
 good christen mā, as the gates of hell  
 can not preuaile against it, and much  
 lesse, worldye fantasies, reasons or de-  
 monstracions, and specially suche, as  
 be grouēded, vpon the senses & carnall  
 argumentes, which can not atteine y<sup>e</sup>  
 secretes

secretes of goddes mysteries. The de  
uill now a dayes, diuulgethe by hys  
wycked mynysters, his leude tales, of  
the abuses of the hooſte conſecrate,  
wherby to impugn the faythe of the  
preſence, of the bode of our ſauoure  
chriſte. And here is made mencion of  
mouldyng and mouſe deuourynge,  
with ſuch lyke myſuſes, which the pre  
ſence of Chriſtes naturall bode, if it  
were there (as they ſay) ſhuld defend,  
wherein I wolde aſke ſuche ſorte of  
men, as be moued by theſe reaſones,  
howe theſe inconueniences ſo abho=  
minably tolde, do excede and be moze  
ſtraunge, wherby to ſhake our fayth  
by the wonderynge and murmurynge  
of our ſenſes, then thoſe thinges whi=  
che the churche doth daylye ordayne  
and openly do, wherewith the true be  
leuers haue not ben offended: Dothe  
not the preſt, dayly in the maſſe, and  
hath done alway, bzeake the hoſt con  
ſecrate, in the ſight of the people, with  
oute offence or ſclaunder, of ſuche as  
haue

haue these xv.c. yeres and do at this  
 daye beleue the p̄sence of the natu-  
 rall body of Christ: Haue not men of  
 weake stomackes (fearing they could  
 not conteyne, that they receiued) b̄sed  
 reuerently to forbear to receyue, the  
 most blessed Sacrament, where they  
 certeynly beleued the p̄sence of chr̄-  
 stes naturall body, to be able & of po-  
 wer, to heale body & soule: And haue  
 eyther of these reuerent b̄ses amonge  
 good men, empayred the beleef amōg  
 thē, or good men ben inquisitiue, how  
 god coulde be broken, being impassi-  
 ble & p̄sent in the sacramēt of thaul-  
 ter, or ben curiouse to aske, whye men  
 shuld forbear to receyue ȳ sacramēt,  
 for feare of any weaknes of stomack,  
 seinge god (whom they beleue there  
 p̄sent) is able to heale all: Good mē  
 were neuer offended, with b̄eking of  
 the host, which they dayly saw, beyng  
 also perswaded chr̄stes body to be p̄-  
 sent in the sacramēt, naturally & real-  
 ly, wherunto with woꝛshypping they

B. b.

lyfted



lifted vp their handes, and therewith  
nothings doubted, but god was inui-  
olable, and impassible, when they saw  
the hoolste broken in the masse, ne b-  
sed not to mistruste goddes immor-  
talitie, when they haue sene a sycke  
man receiue the sacrament not a quar-  
ter of an houre before his naturall  
death, as though in that man, þe hoste  
consecrate (wherin the body of Christ  
is present) shulde with goddes iniury  
moulde, or corrupt, wast and consume.  
And yet these right bles of the moste  
blessed sacramēt, conteyne as straunge  
matter, to mans senses and carnall  
iudgement, as do the leude and blas-  
phemouse tales, deuysed and tolde,  
wherby to inueigle mens vnderstan-  
dinges, and spoyle them of their true  
byleef. And yet also these breakinges  
& bles of the most blessed sacrament,  
were neuer hydden in the churche, ne  
kept secrete, as though the true belefe  
shuld therby decay, or be diminished.  
The churche hathe not forborne, to  
preache

preache the truthe, to the confution of  
 mans ienies and vnderstandynge,  
 wherunto men faithful and obedient,  
 haue yelded, acknowleging gods om  
 nipotēcy, which māns reason can not  
 matche. The true church hath taught  
 plainly, & teacheth þ by the omnipotē  
 cie of gods word þ substaūce of bred,  
 is conuerted to þ substaūce of chyistes  
 natural bodye, which is there thenne  
 by his mighty power, not by mutacy  
 on of place, by leauynge of heauen,  
 where he is euer p̄eente, but by his  
 infinite power (whereby he can do al)  
 and of a specyall fauour towardeg  
 vs, worketh cōtinually in his church,  
 this myſtrye and miracle, & in foyme  
 of bred & wine, exhibiteth & p̄ſēteth  
 himſelf, to be eatē & drunkē of vs, So  
 as there is in þ sacramēt of thaulter,  
 none other substaūce, but þ substaūce  
 of the body & bloud of our ſauoure  
 chriſt, & yet remayneth þ fourme & ac  
 cidētes of bred & wyne, not altered  
 by this myracle frō knowledge of the  
 ſeſes, wher w̄ they were befoze knowē  
 and

And also by goddes sufferance, subiecte to the same passibilite, they were in before. And yet here in this mystery & myracle wrought by godds power, we acknowledge, that contrary to the comen ordre of nature, the substance of bred, beyng conuerted into the naturall bodely substance of our saviour Christe, the other accidentes of bred and wyne, as quantities & qualities remayne styll, and withou iniurye of Christes most precious body, be: (as we dayly se) altered & broken, and remaynyng and abydyng without theyr owne former substance of the creatures of bred and wine, wherunto they were by nature adioyned, do now seruisse to theyr creatour there present the very substance of all substances, vnder whiche accidentes, that is to say (as we truely speake) vnder fourme of bred and wyne, the naturall body and blood, of our saviour Christ, is receyued of vs, in the sacrament of thauter, who so ordred hym-  
selfe



selfe to be eaten and dronken of vs, in  
 his last supper, which continueth still,  
 tyll the worldes ende, with a perpetu-  
 all continuance also, of the merue-  
 louse workyng of the same festma-  
 ker and presence of the same most pre-  
 cious meat Christ hym selfe (cum ipse  
 se sit conuiuia & conuiuium) wher-  
 with he continually fedeth, suche as  
 come vnto hym in his churche, which  
 churche accordyng to his commaun-  
 dement, by special mynisters deputed  
 ther vnto, bleith & exerciseth the same  
 fest, in the most holy masse, wherunto  
 good christen men haue dayly accesse,  
 which most holy fest when men abuse,  
 (as the Corynthians dyd) it is theyr co-  
 demnation, and can be nothyng pre-  
 iudicial or daungerous, to good men-  
 nes true beleef. Such I say as haue  
 their fayth established vpon the true  
 teachyng of the churche, that after the  
 wordes of consecration, the substance  
 of bread, is turned into the substance  
 of the naturall body & bloude of our  
 sauiour

Fol. 12b.

Criso. ba. 6a.  
 Illa non alia mē-  
 sa est, hęc nulla  
 re minor q̄ illa  
 est. Non enim il-  
 lam christus,  
 hanc homo quis  
 pius facit, sed  
 utraq; ipsa.

Hier. ad hebr. 12

1. Cor. 11.

**S**aupour Chryſt. Agaynſt which tea-  
ching, good men kicke not, w<sup>h</sup> howes,  
& whattes, for that is a token of incre-  
dulite. & if the chauncell were w<sup>h</sup> type,  
ſodenly burned (as hath happened by  
diuerſe chaunces) they thinke not chryſt  
that is god immortal, there killed, be-  
cauſe he was there, in þ<sup>e</sup> hoſte after cō-  
ſecraciō, or forbear any whyt leſſe, to  
worſhypp chryſt, whom w<sup>h</sup> the<sup>r</sup> eyes of  
fayth, they ſe preſent in þ<sup>e</sup> ſacramēt of  
thaulter, becauſe their bodely ſyght,  
percyueth not any viſible alteration  
of the hoſte, befoze the conſecraciō &  
after, fynally iuche good men, beleue  
moſt ſtedfaſtly, without ſclaunder of  
they<sup>r</sup> ſenſes, that the breakyng of the  
moſt bleſſed ſacramēt, by the miniſtre  
in the maſſe, doth no violacion to chryſt  
ſes moſt precious body there preſent,  
ne breakethe the moſte precious bo-  
dy, whych is impaſſiole, but onely the  
fourme of breade, vnder whiche it is  
conceyned, and that the ſame moſt pre-  
cious bodye, is after hooly in eche of  
the

the pannes of the hollie broken, without  
 any encrease in nūber: as though ther  
 were then many christes present, but  
 alwayes one christ, & the same christe.  
 But þe deuyl taketh his opportunitie  
 of mans carnall lyuyng, & whyles the  
 bely hath the vpperhande amonge a  
 greate many of the world, by reason  
 wherof the senses be had in estimatiō,  
 sturreth vp this abhominable heresy,  
 agaynst the most blessed sacrament of  
 chaulter, & vpo the senses maketh the  
 chiefe groundes, wherby nowe, that  
 afore was passed ouer in sylence, whē  
 mennes senses were brought in obe-  
 dience with true byleef, is questioned  
 and enquyred of, as a newe matter.  
 And now men be alked howe a mouse  
 can eate god, & how god can corrupt,  
 & waxe moule: & how god can be bro-  
 ken in peces, which be fondly framed  
 questiōs, & to the great prouocatiō of  
 goddes hyghe indignation, blasphemously  
 vttered. Answer me then (saith  
 þe deuyl by his apostels) wherunto a  
 true



*Mat. 23.*

*Mar. 14.*

*Luc. 22.*

*1. Cor. 11.*

*These be the  
doubtes of in-  
credulite.*

true aunswere is this, and to the simp-  
plicity required in a chrysten mā suffi-  
ciēt. Beleue, þ a moule cā not deuour  
god, bileue that god can not corrupt,  
Beleue that god can not be broken,  
nowe after he is ones risen, and be-  
leue also therewith, that Chryste, god  
and man, is naturally p̄sente in the  
sacrament of thaulter, For so Chryste  
sayeth, So the churche of god tea-  
cheth, So we be bounde to byleue.  
If thou beest further taught of þ de-  
uyl to replie, that if there remayne  
in the host, no substance, but the sub-  
stance of the bode and bloude of  
Chyrist, it must nedes be then, that the  
same corrupteth, or elles when gothe  
it awaye: or where haue ye scripture,  
to declare the goinge awaye and de-  
partynge of Chryste, from the hoste?  
And if Chryste departe, then is there  
no substance remayning, and where  
is no substance, is nothyng, And so,  
thou wylt saye (as the deuell lerneth)  
the, that by this teachinge, we shall  
haue

haue nothyng somwhat, And in dede  
 the deupll hath taught the, to speake  
 some what, that is in effecte nothyng,  
 o; worse then nothyng, wherunto yē  
 men in these dayes can not aunswer  
 probably (as I doubt not a great nū-  
 ber can) & yet in this tyme the wo;ldē  
 is rather occupied in garnyschyng the  
 tonge with wo;des, then to entre the  
 further consyderation of intricate so-  
 phisticatiō, wherby to be able to refell  
 the same. Shall the true fayth of the  
 churche, in this hygh mysterye perishe  
 in the, by the deuplles secrette tenta-  
 tion, bycause I, o; such other, can not  
 aunswer thy sophisticall argumente?  
 If mennes wo;des do not perswade  
 our fayth, but only the power of god,  
 shall the framyng of an argument,  
 w;restled out of olde matter, subuerte  
 the true byleef, bycause thou canst not  
 be aunswered to thy satisfactiō in it?  
 whiche is as moche to saye, as thou  
 wylt only byleue thy fesse: For if thou  
 wylt not byleue mo;re thē thyne owne  
 C. capacite

Non in persuas  
 sionibus huma  
 nae sapientiae  
 uerbis,  
 1. Cor. 2

capacite can comprehend, then haste  
thou no bpleef at al of god, which can  
not be of man comprehended, & haue  
onely a vayne deceytfull ymaginaciō  
of thyne owne, without grounde or  
foundacyon, redy to be turned as the  
wynde chaūgeth his coost, and blow-  
eth slackely or straineably, as is occa-  
sioned by the ayre, And so is there fy-  
nally by thy conclusyon, no stedfaste  
fayth in our religion, but waueryng  
opinion, which is the deuyls speciall  
crafte wherwith to wyper out all. For  
yf it were necessarily requisyte, to sa-  
tisfie mans senses & sensuall reasons,  
in the mystery of the moste blessed sa-  
crament of thaulter, coulde the same  
carnall reason (trowe ye) stave there?  
but wolde despyze the lyke satisfaction  
in the mystery of Chyestes incarnatiō,  
our resurrection, & the myserie of the  
Trinite. Could the philosophers (be-  
yng without true fayth, as they were)  
stave naturall reason, but they wolde  
penetrate all secretes, & for wante of  
satisfaction, finally among a number,  
Denye



Denye god: which is thende for punys-  
 shemēt, of such curiosite. And therefore  
 it is to be noted, that **S. Austen** saith  
 in the.iii. booke, in his worke **De Tri-**  
 nitate. *Mihi omnino vtile est, vt me-*  
*minerim viriū mearū, fratresq; meos*  
*admoneā, vt & ipsi meminerint viriū*  
*suarū, ne vltra q̄ tutū est, humana pro-*  
*grediatur infirmitas.* It is expediet  
 for me (saith **S. Austine**) to remembre  
 myne owne strength, & to admonyshe  
 my brethren likewise, þ they remēber  
 theyr strength, that mans weakenes  
 wade no further, thē it may w. safetie.  
 Accordyng wherunto **Saloniō** sayth,  
*Scrutator maiestatis, opprimetur a*  
*gloria.* He þ sercheth the maiestie, shal  
 be ouerwhelmed of the gloze. And it  
 is writē in **Ecclesiastico**. *Altiora te, ne*  
*quesieris, & fortiora te, ne scrutatus*  
*fueris, sed que precipit tibi Deus, illa*  
*cogita semp, & in pluribus operibus*  
*eius ne fueris curiosus.* Question not  
 (saith **Ecclesiasticus**) of these thynges  
 that thou canst not reache. Search  
 not for thynges aboue thy strength &  
 C.ii. force

**D. August de**  
**Trinitate**

**Prover. 15.**

**Eccle. 3.**

Augustine.

force, but what so euer thynges god  
comaunde the to do, thynke of them  
euer, & in many of goddes woꝝkes be  
not ouer curiouse, wherunto it maye  
be sayd further (as sainte Angustyne  
wꝛiteth) & specially gyue no credence  
to thy senses, and sensuall reasons, to  
impugne the mysteries of fayth, how  
so euer they pꝛesse the, and pꝛycke the,  
to enterpꝛyse the same, wherin I tra-  
uayle not so much wꝛ the (reader) by-  
cause this thwartynge of mans carnal  
reason, were an hard obiection, which  
yf thou markest, I haue before alloꝝ-  
led by the waye, oꝛ that I thoughte it  
any daungerouse matter to be aun-  
swered vnto, wherin as I wold wishe  
no such tryfelynge argumentes in so  
hygh and graue a matter, to haue ben  
made, and thinke it a greate plague of  
god, to se so high pꝛeciousse mysteries,  
so comenly, so rudely, and grossely  
spoken of: So I thynke the solucion  
very easy, I meane to senses exercised  
in knowlege and learnnyg, (as saynt  
Paule

Paule sayth) beyng able to digeste  
 stronge meate, and to discerne sophy-  
 stery, in the myltakynge of speche, and  
 conceyue the fyne differences in con-  
 syderation of the thynges, whiche in  
 dede excede the capacite of the rude  
 people. And therfore when they heare  
 it, beyng angry that they perceyue it  
 not, impute it comenly, and call it so-  
 phistry, where in dede, they be alrea-  
 dy with this grosse carnall argumen-  
 tes sophistically entangled. But to  
 the purpose shewtely: First I say this,  
 (wherof I haue spoken before) that  
 the deuyl in his vile examles, of the  
 abuse of the most blessed hoste conse-  
 crate, although he troubleth the eye  
 of the rude man, & the eare also, with  
 matter of newe circumstaunce, wher-  
 with the simple wytt, is sodeynly co-  
 founded: where in dede the very mat-  
 ter in those tales depely consydered,  
 is no straunger then the olde, & hath  
 no cause to trouble or moue, but only  
 bycause it is a newe facion, newly vt-



tered and told. Fewe men (& those but  
rarely) haue seen a mouse deuoure the  
hoste, or churches burnt, wherein the  
hoste was then reserued, and with the  
churche consumed to mans senses, or  
the hostes, by neglygence moulded or  
otherwyle abused. These haue chaū-  
ced seldome, & haue comen to þe know-  
lege of fewe, but many haue knowen  
(as of Judas specially we be learned  
and taught) that euyl men haupnge  
the deuyl in them in that they be euyl,  
haue yet receyued into theyr bodyes  
the hoste consecrate, wherein was then  
present the most pꛛecyouse bodye and  
bloud of our sauour Chyſte. Many  
also haue seen good men, beynge the  
temple of God, receyue the moste bles-  
sed sacrament in to theyr body, & dye  
shortely after. Moreover þe hole chur-  
che hath seen, and dayly doth see (such  
as forbere not to come to churche) the  
most blessed sacrament broken, by the  
mynistꛛ, bothe in the masse for a my-  
sterie cōtinually, and somtyme when  
holles

hostes haue wanted for cōmunion of  
 other. In which cōsiderations, of that  
 all oꝝ many haue seen, mans senses &  
 carnall vnderstandynge shulde haue  
 ben asynuche astopned, for the matter  
 repugnaunt to thꝛe capacite then, as  
 now in the deuils vile tales. wherfoꝛ  
 this I say vnto the for a solutyō, that  
 yf the true churche of Chꝛist hath so  
 subdued theyꝛ senses, & carnall yma-  
 ginations, as in it, good men haue w<sup>th</sup>  
 the true faith of the pꝛesence of the na-  
 tural body and bloud of our sauour  
 Chꝛist, seen cōtinually with theyꝛ bo-  
 dyly eyes, a notable repugnaunce, to  
 their carnall senses & vnderstandynge,  
 & yet not be moued & altered in theyꝛ  
 faith therw<sup>th</sup>: why shuld the same mat-  
 ter tolde in a vyle tale and fylthy de-  
 monstration, moue any man nowe?  
 For why shuld any man thinke woꝛse  
 of the moste blessed sacrament, when  
 he seeth a mouse take it, then when  
 he heareth of a theef (as Judas the de-  
 upples membꝛe) to haue taken it?

**O**; why shulde he mystruste the p<sup>re</sup>sence of Ch<sup>ri</sup>stes naturall body in the hoste, beyng in the churche when the same is burnt, moze then whē he seeth the man incontinently after he hath receyued the hoste, dye, and wrapped vp in earth. And as fo<sup>r</sup> the breakyng, why haue not good men asmoche ben offended in they<sup>r</sup> senses, in the ryghte vse and mystery of the churche, which is dayly done in the masse, as in suche newe tales, as the deuyl nowe deuised, to declare passybilite? Certeynly, none other cause is there but this, that in them true fayth reygned, and had the senses in captiuite and bondage, and in godly simplicitie, beleued goddes oinnipotency, farre exceeding the weakenes of mannes capacite. And thus conclude I, one playne solucyon to the matter. The churche of god testifieth and teacheth this to be the true byleef of the most blessed Sacrament of thaulter, that there is p<sup>re</sup>sent the naturall body and blood of our



of our sauour Chyste. Good men in the same churche with theyr bodylpe senses haue seen and herde, as moche matter repugnaunt to theyr senses, in the mysticall and deuoute vse of the blessed sacrament, as the deuyl nowe telleth in scoffyng tales, and yet therewith reteyned styll the same fayth inuolably, wherfore al good men shuld lykewylse do the same nowe, without curiosite or serche, how y same myght be, whiche to good men shulde be a solucyon for the hoole matter: For true byleuers knowe that as the handes of the mynisters that breake the sacrament in the masse, the teeth also of them that receyue it, ne the natural heate of theyr body wherein it descendeth, doth no violence of passybylitie, byngeth no corruptioun, alteration, or consumption to the mooste p̄ecyouse bode of our sauour Chyste: no more can any beest, that shulde touche the hoste irreuerently, or any tēperature of the ayre and place, in the moulding

Theop. Alexan.  
Non autē panis  
figura corpo-  
ris christi est,  
sed in propriū  
christi corpus  
transmutatur.

of alteryng of the hoste. And further  
more I aunswer that being in þe most  
blessed Sacrament of thaulter, two  
consideracions, one that it is a sacra-  
ment, another, that it is also þe thinge  
it selfe of the sacrament, þe is to saye,  
chrystes most p̄ciouse body & bloud,  
albeit there is in the holie no sub-  
staunce of bread, but only þe substaunce  
of the most p̄ciouse body & bloud of  
our sauour chryst: yet there is (which  
appere to our bodely senses) þe foyme  
of bread & wyne, vnder which, þe most  
p̄ciouse substaunce, of the bodye &  
bloud of our sauour Chryst, is coue-  
red, and hiddē, from our bodely eyes.  
for oure weakenes and infirmitie as  
Theophilus Alexandrus sayth. And  
when we call the Sacramente of the  
aulter, god, we vnderstande the sub-  
staunce of that sacramente, which is  
Chryste, God and man there p̄sent,  
and according to that vnderstādyng,  
attribute all godly honoure vnto it,  
and in this speache, the worde (Sa-  
cramente, sygnifyeth and gyueth vn-  
der

derstandynge, by a speciall significaci  
 on, and by excellencye (as learned mē  
 speake of it) the thinge signified there  
 present, that is to saye, the bodye and  
 bloude of our saupour Ch:ist, whiche  
 can not be broken w hand, can not be  
 toꝛne with teeth, oꝛ be altered, consu-  
 med, moulded, oꝛ deuoured of beeste,  
 oꝛ putrified, ne herein the bodely sen-  
 ses can beare any witnes to the con-  
 trarye, foꝛ they can not atteyne that.  
 But when we vse, the woꝛde (Sacra-  
 ment) oꝛ the woꝛde (hoste) and applye  
 the speache of it, to suche a matter as  
 may not be said of ꝑ natural body of  
 Ch:ist, then the speache is verefied in  
 those fourmes of bread & wine, vnder  
 which, ꝑ most precious body of ch:ist  
 is couered. As whē we say, ꝑ the sacra-  
 mēt is broke oꝛ moulded, oꝛ altered, it  
 is only vnderstāded of ꝑ said forme of  
 bread & wine, being ꝑ outward accidē-  
 tes, as ꝑ qualitties, oꝛ dimēsiōs, which  
 god there preserueth not otherwise by  
 outward miracle, being thē sustained  
 by his



his moste p̄ciouse bodely substaūce,  
then when they be naturally ioyned,  
to the substaūce of bread, wherof that  
god thus doth not, inannes senses (be  
cause those accidentes be sensible) may  
iudge, for we se it so, and those accy-  
dentes be perceptible, by the bodelye  
sight and sense, and with the eye of the  
soule in fayth, we se the p̄sence of the  
most p̄ciouse body of our sauoure  
Christe, who there, is the onely sub-  
staunce of the sacrament, so longe re-  
maynyng vnder those accidentes, as  
the fourme of bread and wyne (vnder  
whiche (by the omnipotencye of his  
worde) it pleaseth hym to exhibite him  
self vnto vs) doth remayne and conti-  
nue. Here the deuyl whispereth. If  
god were there, he wolde not suffer.  
thaccidētes corrupte, or be violate by  
any outward violence. wherunto (as  
I haue before touched) I say, this is  
verely the deuils suggestion, to make  
the foundacion of our faith, not vpon  
godly teachyng, but vpon the conet-  
nuall

nuall outwarde myracle, and nothing  
to be in mysterie, wher vnto milde sim-  
plicity yeldeth, but all in open vñolent  
signes, suche as the vnfaithful, could  
not resiste. And yet if thaccidentes of  
the hoste, were by goddes power, for  
declaracion of his pñesence, made im-  
passible, and incorruptible, the deuyll  
wolde further require, that mans bo-  
dy receyuyng the same, shuld also be  
made impassible, & incorruptible, by  
the myght of Chrystes pñesence, for  
els. Magi Pharaonis wold pñesume to  
counterfet the other myracle and call  
it wythecrafte, for the deuyll, is ca-  
lumniator, and laboureth to depñe  
all thinge. But good men haue yel-  
ded to goddes true teachyng in his  
churche, and subduyng the carnal vn-  
derstandyng haue auoyded by hys  
grace, this tentacion of the deuyll, to  
require outwarde signes, as though  
god shuld testifye his pñesence, in the  
most blessed sacrament, with pñeserua-  
tion of thaccidentes, in þ sacrament &  
they?

Haynt Augustine sayth  
outward sig-  
nes drawe to  
chryste, which  
in them that  
be drawe be  
not necessa-  
ry.

Exod. 7

their bodely state, from presente cor-  
ruption and immortallitie, that re-  
ceiue him, and so the sicke man, by the  
holy communion, to attaine streight bo-  
dely helth, wherin although, god hath  
sometime for encrease of his glo:ye, &  
to the edificatiō of his church shewed  
his power: yet it hath not ben requi-  
red, as necessary among good men, &  
for thincrase of our merite in saythe  
not expedient, so as the holy martyrs,  
who after they had, for their strength  
in martyrdome, which they saw immi-  
nent, receyued Chistes moost preci-  
ouse body, in the sacrament of thaul-  
ter, continued neuerthelesse in their bo-  
dies, subiect to outward violēce to be  
slaine (as they were by tiraūtes) wher  
with þ rest of such as truely beleued,  
were not offeded. For if þ carnall sen-  
ses, shal haue such a preeminence and  
perogatiue, as the wante of a newe  
outward miracle to their satisfaction  
shall impaire þ true faith of gods in-  
warde working w vs, and for vs: we  
maye



may wo:thely be called Gens incre-  
dula, quæ signum querit, et non dabi-  
tur ei. By such mistrust þ Caphernai-  
tes. lost the fruit of ch:les teaching,  
but we shuld knowlege (as the disci-  
ples of ch:u did) þ ch:les words be  
life, euerlasting, and surely suche as  
beleue not simply our Moles ch:st,  
& the holpe prophetes of his churche,  
they wil giue small credence to any o-  
ther new miracles, though men rose a-  
gain i:to death to speake w: them, but  
rather study to disproue al thing, þ re-  
pugneth to their opinion, who being  
lyfted vp by the deuil in vaine glo:ry,  
of knowlege, aboue þ pinnacle of the  
temple, thynke they had moze witte &  
letting then all Byschops and pte-  
sies that be ministers of the temple.  
But now commeth the deuil, as a me-  
diatour, in another cote, & vnder pre-  
tence to satisfie al vnderstādinges, he  
wold haue þ bilefe in the sacramēt in  
one point releaued, & wold we shulde  
beleue, the remaynyng, of þ substaūce  
of

Mat. 12.

Luc. 11.

Jo. 6.

Mat. 26.  
Mar. 14.  
Luc. 22.  
1. Cor. 11.

Theophyl.

of bread, wherewith to assople the argu-  
mentes of the mouse, and yet graunte  
the substance of the body of chyste  
to be there, for the sustenance & foode  
of chysten men, whiche kinde of be-  
lefe good chysten men, taught by the  
spirite of god, haue not receyued, for  
it can not be maynteyned of Chyistes  
wordes, who spake playnely, This is  
my body, makynge demonstration  
of the bred, when he sayde, This is my  
body, by the myghte of whiche wor-  
des of Chyiste that was demonstrate  
by the demonstration (this) whiche  
was the bred, was altered and chaun-  
ged into his body, wherby the sub-  
stance of brede was conuerted in to  
the substance of his moste precious  
body, wherin was declared, Chyistes  
meruelouse power, wherof Theophi-  
lus speaketh in this wyse. Our lord  
condescendynge to our infirmytie, al-  
tered not the fourme of brede & wyne,  
but conserueth them, and turneth the  
brede and wyne into the truth of his  
fleshe

flesh and bloud, and this is the true  
 vnderstandpng of Chyſtes ſpeache,  
 whiche, and yf we vnderſtande ſo as  
 the bꝛed ſhulde remayne, then folowe  
 many abſurdities, and chierly that  
 Chyiſt hath taken the nature of bꝛed,  
 as he toke the nature of man, and ſo  
 ioyned it to his ſubſtaunce. And then  
 as we haue god verely incarnate, for  
 our redemption, ſo ſhuld we haue god  
 impanate, and then ſhuld we haue in  
 Chyiſte (beſydes the diuine eſſence)  
 two other ſubſtaunces, abſqꝫ *in ſeſu*,  
 and be cōpelled to tayne to the truth,  
 that chyiſte eates abhoꝛre, to the ſub-  
 uerſion of the ſame, as we haue ſeen  
 amonge other come to paſſe. Where-  
 fore as the truth, whiche the church  
 hath and doth playnely and ſyncere-  
 ly teache, is moſte certeyne and ſure,  
 grounded vpon the playne wordes  
 of our Sauour Chyiſt, in this moſt  
 bleſſed ſacrament, ſo euery chyiſten  
 man ſhulde receyue it, and beleue it  
 ſpꝫmely, without waueryng, or dyui-

D.

ſynge



Matt 16.

spunge any addition to the same. Let men forsake theyr carnall earthly senses, and the wicked kynted of malicious seducers, get þ out thence, good reder, and resorte to the company of true faythfull men, and knowledge with them the reuelation in the moste blessed Sacrament, of the p̄sence of the naturall bodye and blood of oure sauour Iesu Chyriste, whiche, caro & sanguis, can not declare, but onely Pater noster, qui est in cœlis, who hath declared it, and taughte it oure mother the churche.

**A** nother poynt of the deuyls the sophistrie, is betwene the wordes and meanyng, wherin the deuyl shyteth the matter thus. Where the wordes of scripture, be playne, euident, manifest, and confyrm the catholique trueth, there the deuyl deuileth an other meanyng, and aduertyseth his scolers that the wordes be nothyng without the meanynge, and therfore (sayth he) we must vnderstand Chyristes

Chyistes wordes, as he ment them, &  
 therfore (sayth the deuyll) beware of  
 the wordes, and take hede of the mea-  
 nyng. Chyist (sayth the deuyll) sayd,  
 This is my body, but take hede (saith  
 Sathan) what Chyiste mente. O ab-  
 hominable Sathan, full falsely doest  
 thou meane. O good chyisten sayth-  
 full man, marke thou this sophistrie.  
 For it is in dede a true lesson, that the  
 very worde of god, is the true mea-  
 nyng of scripture, and who hath that  
 true meanyng (which is not taughte  
 by mannes wytte and deuyse of vn-  
 derstandynge, but by declaration fro  
 god, reueled to the churche) he hath  
 goddes wordes, to his comforte and  
 consolation: & who hath the wordes  
 of scripture peruersely taken, is ther-  
 with infected and poysoned, to his con-  
 fusyon, as the Arrians, Sabellyans,  
 & an infinite nūbre of heretikes haue  
 ben. So as it must nedes be graūted,  
 that in the meanyng of scripture is y  
 marie, the carnel, the swetnes, y fode,

the hony of scripture, without which  
the wordes be a bytter shale, and an  
harde bone, without foode or suste-  
naunce. This must nedes be confes-  
sed of all men, as an euident truthe,  
whiche the deuyll abuseth by caupl-  
laciō and sophistrie, to ouerturne the  
truth in the most blessed sacrament of  
thaulter. For openynge of whiche so-  
phistrie, it is to be consydered, that  
sometyme in scripture, the wordes be  
so placed & ordered, as the meanynge  
is vttered, and opened with the wor-  
des at ones, and hath such lyght of þe  
wordes, as they appere bothe togy-  
ther, and without further serche, be  
streight conueyed to our vnderstan-  
dyng. Somtyme agayne the wor-  
des be suche, or so vled and placed,  
as they byynge not their meanynge  
streight with them in the same lyght,  
but more darkely, & as it were hyd-  
den vnder the wordes. Now in the  
fyrste sorte of wordes, whiche byynge  
they? sense with them, yf we shulde in  
them



them call for a meanynge, And when we rede, Humiliauit semetipsum dominus noster Iesus Christus, factus obediens vsq; ad mortem. Our lord Iesus Christ hath humbled hymselfe beyng obeyent to the deth, we shuld call for a meanynge and say, we muste vnderstand these wordes, as saincte Paule mente them, Can we meane an thyng by callynge so for a meanynge, but to call the certayne meanynge in doubt, whiche now appeared by the playne wordes at ones? And yet agayne in other places of scripture when we reade of Christe, y he sayde of hym selfe, I am a waye, I am a doore, I am a vine. Here shuld the meanynge be called for, and here shulde good men saye: These wordes muste be taken as Christe ment them, for the meanynge is hydden, and appereth not streyghe with the wordes, whiche be such, as in they open common known sense, be not spoken of Christe in those places. but by a syni-

D.iii. lityde

Philip. 2.

Jo 14.  
Jo. 17.  
Jo. 15.

litude, and in an other meanyng, as  
the circumstance of the place, dothe  
declare, by which circumstance the woꝝ-  
des varie from theyꝝ common signi-  
fication. And when we reede in the. xi.  
of Matthew, spoken of chꝛist, Ipse est  
Helias, He is Helias. Theophilactus  
noted of the circumstance, that Chꝛist  
signified another moꝝe secreete mea-  
nyng then the woꝝdes (Ipse est Helias)  
in the fyrst apparaunce, which S.  
Jhon hymselfe had truely denyed, &  
Chꝛist ment it not so. And therfoꝝe in-  
contynently to do them vnderstande,  
that there was hydden, vnder that  
speche, an other sense, this sentence  
was added, Qui habet aures audiens  
di, audiat. He that hath eares of hea-  
ryng, let hym heare. And let vs nowe  
heare Theophilacte, whose cōmenta-  
ries haue as foloweth. Et si uultis re-  
cipere, ipse est Helias, ille qui ventus  
rus erat. Si uultis (inquĩt) recipere,  
hoc est, si sana mēte iudicatis & non  
inuida, ipse est Helias, quē dixit pro-  
pheta Malachias vēturū. Etenim pꝛe-  
cursor

Mat. 11.

Theophil.

cursor ac Helias, idē sortiti sunt ministeriū, & hic quidē prioris aduētus, Helias autē posterioris p̄cursor. Deinde ostendēs q̄ enigma sit, loēm Helīā esse, & intellectu opus, ad intelligēdū, inquit. Qui habet aures ad audiendū audiat. Ita inducēs eos vt interrogent ac discāt, **which wordes in latin be in english this sentēce.** And if ye wyl receyue it, he is Helias, which shulde haue cōme. If ye wyl (saith Theoph.) receyue it, ȳ is to say, iudge it rightly & not w̄ an enuious mynd, he is Helias whom ȳ prophet Malachie said, shuld come. For s. Iohn̄ ȳ came befoze ch̄ist, & Helias, haue ben both allotted to one office. The one to go befoze ȳ first comynge of Ch̄ist, & the other befoze the last comynge. And then shewyng how this was a darke speache, that Iohn̄ was Helias, and cōteyned a secreete vnderstandynge in it, and required therfoze another sense to be perceyued, sayd, he that hath eares of hearynge, let hym heare, so inducynge them, to aske and learne. Thus  
 sayth



sayeth Theophilacte, by whom we be  
learned of the circumstance, to note þ  
meanynge, if it be hidden, and so not  
onely, the wordes to be noted, in theyr  
common sense, but the meaninge, to  
be asked and learned, which lesson ne  
glected, (as the deuyl medleth with  
suche as marketh if not) engendzeth  
in the knowledge of truthe, a greate  
perplexite, wherof the deuyl taketh  
oppozunite to inueigle them, a some  
time preacheth, sometyme writeth to  
the vnlearned on this wyse. Chyistes  
wordes be true, when he sayde, This  
is my body, but as he ment then. For  
so he sayde, he was a waye, he was a  
byne, he was a dooze, but he was not  
a naturall byne, he was no such way  
as men walke in, no such dooze, as me  
cōmonly entre into, but only a resein-  
blaūce of all these, bicause he is oure  
waye to heauen, our dooze to entre in  
to lyfe, our bynestocke, in whom, we,  
as braunches, be nourished, and kept  
in lyfe. And so lykewise (of the deuyl)  
when

when Chyſt ſaieth, This is my body,  
 he meaneth that it is onely, a reſem-  
 blaunce, a figure, a token, a ſigne of  
 his body, whiche ſemeth a ſtronge ar-  
 gumente, to ſuche as haue not theyr  
 ſenſes exerciſed, (as ſ. Paule ſayth)  
 to diſcerne good and euill, that is to  
 ſaye, truth from falſehode and ſophi-  
 ſtry from playnnes. But it is mere ſo-  
 phiſtrie, for in thoſe other places, the  
 matter ſhe veth, they be ſpoken in a  
 parable, & bycauſe Chyſt ſpake ſom-  
 time in parables, we may not ſaye, he  
 ſpeaketh alwayes in parables. And  
 bycauſe when he ſayd, Ipſe eſt Helias  
 (eſt) ſignified a reſemblaunce, & not the  
 being, (as þ verbe ſubſtitutue proper-  
 ly doth ſignifye) that therefore it ſig-  
 nifieth ſo in Chyſtes wordes, when  
 he ſayd. Hoc eſt corpus meū, in whi-  
 che (eſt) is declared the very beyng.  
 And althoughe when Chyſt ſayed,  
 Soluite templū hoc, & in triduo ree-  
 dificabo illud, Deſtroye this temple,  
 and I ſhall in thre dayes, buylde it  
 agayne

Heb. 5.

Mat. 11.

Mat. 26.

Mar. 14.

Luc. 22.

Jo. 2.

again. The worde (templum) signifieth not there a verie temple, but Chyistes bodye (which argument, one ignorant made) we may not say that therfore the worde (corpus) shall not here signifie Chyistes very body, whē Chyiste sayd, Hoc est corpus meum.

Rom. 19. And when scripture saith, we muste clothe our selfe w Chyiste, in which is not signified Chyistes naturall body, but chyistes teachinge, & so the worde (Christ) hath his sense hyddē, we may not saye, that therfore the same worde (Christ) shal not i another place, haue his owne open euidente sense, of the signification of Chyistes natural person. These maner of argumētes, may circumuente the vnlerned, and vnstable, and such as be prone to chaunge, though it be for þ worse, but learned men, se thē trifles (such lerned men I meane as vse thē not for pastime, as some haue done) & good men, can not be shake oꝝ moued w thē. But heare what s. Ciprian saith, Panis iste, quē dominus



dominus discipulis porrigebat, non effigie, sed natura mutatus, omnipotentia verbi factus est caro. **This breade** which our lord gaue, to his disciples, chaunged in nature, but not in outward forme, is by the omnipotencye of goddes worde made flesh. whiche mysterie when Christ spake of, befoze the vnfaithfull Caphernaïtes, They asked, howe god coulde giue his flesh to be eaten, and went their waye, but the dysciples, whō god had prepared by the former myracle of fyue loues, and the myraculouse multiplicacion of them, to beleue this, they tarped & confessed Christe, to haue the wordes of lyfe. And where as in other places of scripture, where christ spake in parables, the disciples desired Christ to open them, & said. Edissere nobis parabolam: **Shewe and declare vs this parable:** So when Christ, cōsecrated his body, and gaue it vnto them to eate, the demonstration of the thinge, needed no further explycacyon, to vnderstande it, but saythe to beleue it.

Jo. 6.

Matt. 13.

Matt. 26.  
Mar. 14.  
Luc. 22.  
1. Cor. 11:

Jo. 6:

It, for Christ takinge the breade in  
his handes, blessinge it, and geuyng  
thanks, said, Take ye, eate ye, this is  
my body. What other meaning shuld  
here be sought for, where be so playne  
wordes, w<sup>ch</sup> such circūstaunce as can  
haue none other meaning, to conceiue  
which meaning (as I said) christ had  
prepared the myndes of his disciples,  
when he sayd. Panis quem ego dabo  
vobis, caro mea est, pro mundi vita.  
The brede þ<sup>at</sup> I shall giue you, is my  
fleshe, for the lyfe of the world. So as  
in the very cōsecratiō, bycause it was  
the exhibitiō of that, Christ had pro-  
myssed, & they hadde confessed him to  
haue the wordes of lyfe, when they  
sawe hym, and herde him execute the  
same, they vnderstoode with his wor-  
des, his meanyng, and beleued him.  
But I thynke it moche better, to pre-  
termit further occasion, of that might  
be my prayse, to expounde vnto you,  
the scriptures, and omittynge myne  
owne speache to lay before you, suche  
expo-

exposition, and openinge of the holy,  
 and incōtamynat mysteries of chryst,  
 as othe haue leste wrytten, whych I  
 do afterwarde in a speciall place for  
 it, and yet me thinketh here is offered  
 an opportunitie, to wryte that Iohn  
 Damascen sayth alone, for he alone  
 openeth the matter, so playnly, as he  
 myght alone suffice, for declaration  
 of the thinge, and confutation, of the  
 deuylls sophistrie, deuyled to im-  
 pugne the same. This Iohn Damas-  
 cene, was a greate clerke, and one of  
 the greke church, and wrote in greke,  
 so as they nede not to be offended, &  
 loue not the latin tongue. Two thin-  
 ges in him shall offende some. One,  
 that he stoutely defended the mainte-  
 nance of ymages, and vehement-  
 ly inuyced against them, that brake  
 them, & wolde not haue them stande,  
 wherin he wrote so vehementlye, as  
 vpon false accusemente for another  
 matter deuyled, and cōtriuied against  
 hym, his ryght hande was stricken of,  
 and



and hanged in the market place, as  
the hande of an offender, whiche ne-  
uerthelesse, after he had obtained in-  
cōtinently by grace, and fauoure, ly-  
bertie to take it downe, the same hand  
was by miracle restored to his body,  
and ioyned agayne to his arme; in  
perfitte vse, as it was before, for re-  
stitution wherof, he prayed to our la-  
dye, in wordes of this sentence. Do-  
mina & sanctissima mater, quæ deū  
meū peperisti, amputata est dextera  
mea, ob sanctas & diuinas imagines,  
tu qua de causa Leo seuiat non igno-  
ras, proinde quōtocius succurre, dexte-  
ra enim altissimi, quæ de te incarnata  
est, per tuas intercessionēs, multas fa-  
cit virtutes, sanet oro & hanc meam  
dexteram tuis precibus.

The englyshe of whiche prayer is  
this. O Ladye and mooste holpe  
moother, the whych hast brought forth  
my god, my ryghte hande, is cutte of  
for ymages, suche as repesente god-  
lynes, and holynes vnto vs, thou  
knowest

knowest for what cause, Leo (the empe-  
roure) is so fierce, and therefore helpe  
spedely, The ryght hand of the high-  
est, whiche is incarnate of the, hath  
wroughte manye vertues, by thyne  
intercessions, I praye the therefore,  
that he may by thy prayers, heale this  
my ryght hand. x herby appeareth,  
what opinion this man had of Ima-  
ges, and prayer to saintes, and by his  
testimonie also what was vsed in the  
churche, in his tyme, whiche myghte  
releau such as can not abyde yma-  
ges, or allowe prayer to sayntes. For  
this we haue wytten of hym, and in  
greke, and translated by Decolampa-  
dius the German, and printed with  
in these sixe yeres, in Basile in Ger-  
many, where the contrarie oppo-  
nion, amonge the common people, is  
mainteyned, so as no man shall haue  
cause to diffame it, as set forth by any  
papist. But to þ purpose. This Da-  
mascene hath wytten an excellent  
worke vnder this title. De orthodoxa  
fide

Damas. 4. li. de  
fide orthodoxa  
24. ca. 14.

fide, of the right catholyque fayth, in  
the.iii. booke wherof, the.xiii. chap-  
ter, he entreaith reuerently the institu-  
tion of the moost holy sacramente of  
thaulter, Deducyng the conueniencie  
therof, from the begynnyng of our  
participation of goddes goodnes, &  
bicause it is worthy many readings,  
I haue ben the rather perswaded, to  
wryte in, the Originall in greke, and  
therwith the translation, in latyn and  
also english. It shal not greatly aug-  
ment the booke, and bycause some chil-  
dren learne greake in this tyme,  
it maye serue them for a les-  
son, wherwith to occupie  
their tender wittes, and  
conferme the against  
the malice of the De-  
uill. The chaptre  
of greake be-  
gynneth  
thus.

Περὶ τῶν



Περὶ τῶν ἀγίων καὶ ἀχράντων τῷ κυρίου μυστηρίων.  
Ὁ ἀγαθὸς καὶ πανάγαθος καὶ ὑπεράγαθος θεὸς, ὁ ὅλος  
ἐν ἀγαθότητι, διὰ τοῦ ὑπερέανοντα πλούτου τῷ αὐτῷ  
ἀγαθότητος οὐκ ἠέσχετο μόνον εἶναι τὸ ἀγαθόν, ἥτοι  
τῇ ἑαυτοῦ φύσει, ὑπὸ μηδενὸς μετεχόμενον, ἀλλὰ καὶ  
τῷ τῷ χάριτι ἐποίησε πρῶτον μὲν τὰς νοεράς καὶ ἁγιάζουσας  
Δυνάμεις, εἶτα τὸν ἑρατὸν καὶ αἰθέτην κόσμον, εἶτα  
ἐκ νοεροῦ καὶ αἰθέρος τὸν ἄνθρωπον. πάντα μὲν οὖν τὰ  
ὑπ' αὐτῷ γενόμενα κοπιῶνσι τῷ αὐτῷ ἀγαθότητος καὶ  
τὰ τὸ εἶναι αὐτὸς ἡ ἐστὶ τοῖς πᾶσι τὸ εἶναι, ἐπειδὴ ἐν αὐ-  
τῷ εἰσὶ τὰ ὄντα, οὐ μόνον ὅτι αὐτὸς ἐκ τῷ μὴ ὄντος εἰς  
τὸ εἶναι αὐτὰ παρήγαγεν, ἀλλ' ὅτι ἡ αὐτῷ ἐνέργεια τὰ  
ὑπ' αὐτῷ γενόμενα συντηρεῖ καὶ σωέχει, ἐκπερισσοῦ  
δὲ τὰ ζῶα. κατὰ τε γὰρ τὸ εἶναι, καὶ κατὰ τὸ ζῶν με-  
τέχει, κοπιῶνσι τῷ ἀγαθῷ, τὰ δὲ λογικὰ καὶ κατὰ  
τὰ προειρημένα μὲν, οὐ μὲν ἀλλὰ καὶ κατὰ τὸ λογικόν  
καὶ ταῦτα μᾶλλον. οἰκειότερα γάρ πως εἰσὶ πρὸς αὐτὸν  
εἰ καὶ πάντων οὗτος ὑπέρκειται ἀσυγκρίτως. ὁ μὲντοι  
ἄνθρωπος, λογικὸς, καὶ αὐτεξούσιος γενόμενος, ἐξουσίαν  
εἰληφέν ἀδιαλείπτως διὰ τῆς οἰκείας προαιρέσεως ἐνοῦ  
θεοῦ τῷ θεῷ, εἴγε διαμένη ἐν τῷ ἀγαθῷ, τουτέστι, τῇ  
τῷ κτίσαντι ὑπακοῇ. ἐπειδὴ τοῦτο ἐν παραβάσει τῷ  
τῷ πεποικνότες αὐτὸν ἐντολῆς γέγονε, καὶ θανάτῳ καὶ  
φθορᾷ ὑποπέπτωκεν, ὁ ποικτής καὶ δημιουργὸς τῷ γέ-  
νους ἡμῶν διὰ σπλάγχνα ἐλέος αὐτῷ, ὁμοιωθὴ ἡμῖν, κα-  
τὰ πᾶν ἡ γενόμενος ἄνθρωπος χωρὶς ἁμαρτίας, καὶ ἡνῶ-  
θη τῇ ἡμετέρᾳ φύσει. ἐπειδὴ ἡ μετέδωκεν ἡμῖν τῆς  
ιδίως εἰκότος καὶ τῷ ιδίῳ πνεύματος, καὶ οὐκ ἐφυλάξα-  
μεν, μεταλαμβάνει αὐτὸς τῆς πλῆξης καὶ ἀδενούς

Ε.

ἡμῶν φύσεως, ἵνα ἡμᾶς καθάρῃ καὶ ἀφθαρτίῃ, καὶ με-  
τέχους πάλιν τῆς αὐτῆς καταστάσεως θεότητος. ἔδει δὲ  
μὴ μόνον τὴν ἀπαρχὴν τῆς ἡμετέρας φύσεως, ἐν μετα-  
χῇ γενέσθαι τοῦ κρείττονος, ἀλλὰ καὶ πάντα τὴν ἐκείνου  
μενὸν ἄνθρωπον, καὶ δευτέρου γέννησιν γεννηθῆναι,  
καὶ ῥαφῆναι ῥοφίῳ ξένῳ, καὶ τῇ γενήσει πρόσφο-  
ρον, καὶ οὕτω φθάσαι τὴν μέτρον τῆς τελειότητος. Δι-  
ὅτι οὐ τῆς αὐτοῦ γενήσεως, ἡτοίσαρχώσεως, καὶ τοῦ  
βαπτίσματος, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως,  
ἡλευθέρωσε τὴν φύσιν τῆς ἀμαρτίας τοῦ προπάτορος,  
τοῦ θαλάτου καὶ τῆς φθορᾶς καὶ τῆς ἀναστάσεως ἀπαρ-  
χῇ γέγονε, καὶ ἐδοῦν καὶ τύπον ἑαυτὸν καὶ ὑπογραμι-  
νῶν τέθεικεν, ἵνα καὶ ἡμεῖς τοῖς αὐτοῦ ἀκολοῦθουσιν  
τες ἴκνησι, γὰρ μεθὰ θέσει, ὅπερ αὐτὸς ἐστὶ φύσει, ἡοὶ  
καὶ κληρονόμοι θεῶ, καὶ αὐτοῦ συγκληρονόμοι. ἔδωκεν  
οὖν ἡμῖν, ὡς ἔφω, γέννησιν δευτέραν, ἵν' ὡς περ γεννη-  
θέντες ἐκ τοῦ Ἀδάμ, ὁμοιωθῶμεν αὐτῷ κληρονομήσαν-  
τες τὴν κατ' αὐτὸν καὶ τὴν φθορὰν, οὕτω καὶ ἐξ αὐτοῦ  
γεννηθέντες ὁμοιωθῶμεν αὐτῷ, καὶ κληρονομήσωμεν  
τὴν ἀφθαρσίαν καὶ τὴν εὐλογίαν καὶ τὴν δόξαν αὐ-  
τοῦ. ἐπειδὴ δὲ πνευματικός ἐστι οὗτος ὁ Ἀδάμ, ἔδει  
καὶ τὴν γέννησιν πνευματικὴν εἶναι, ὁμοίως καὶ τὴν ἐξῶς  
σιν. ἀλλ' ἐπειδὴ διπλοῖ τις ἐσμέν καὶ σύνθετος, διὰ  
καὶ τὴν γέννησιν διπλὴν εἶναι, ὁμοίως καὶ τὴν ἐξῶς σιν  
τον. ἡ μὲν οὖν γέννησις ἡμῶν διὰ ὕδατος καὶ πνεύματος δι-  
δοται, φημὶ δὲ τοῦ αἵματος βαπτίσματος. ἡ δὲ ἐξῶς σιν, αὐ-  
τὸς ὁ ἄριστος τῆς ζωῆς, ὁ κυριὸς ἡμῶν ἰησοῦς χριστός, ὁ ἐκ τοῦ  
ἐκείνου καταβὰς. μέλλω γὰρ τὸν ἐκείνου ὑπὲρ ἡμῶν  
καταδέχεσθαι θάνατον, ἐν τῇ νυκτί, ἐν ᾧ παρεδίδοται

ἦν, διαθήκη καὶ νῦν διέθετο τοῖς ἁγίοις αὐτῶν μαθηταῖς  
καὶ ἅποστολοις, καὶ δι' αὐτῶν, πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν.  
ἐν τῷ ὑπερώῳ τοῦ οἴκου τῆς ἁγίας καὶ ἐνδιόξουσιν αὐτῶν,  
καὶ παλαιὸν πάσχα μετὰ τῶν μαθητῶν αὐτῶν φαγῶν,  
καὶ πληρώσας τὴν παλαιὰν διαθήκην, νίπτει τῶν μαθη-  
τῶν τὰς πόδας, σύμβολον τῆς ἁγίας βαπτίσματος πα-  
ρεχόμενος. εἶτα κλάσας ἄρτους, ἐπεδίδοκε αὐτοῖς λέγων,  
λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμα τὸ ὑπὲρ ἡμῶν  
κλυόμενον εἰς ἄφεσιν ἁμαρτιῶν, ὁμοίως διέλαιον καὶ τὸ  
ποτήριον ἐξ οἴνου καὶ ὕδατος, μετίδωκεν αὐτοῖς λέγων,  
πίετε ἐξ αὐτῶν πάντες. τῷτό μου ἐστὶ τὸ αἷμα τὸ καὶ  
διαθήκης, τὸ ὑπὲρ ἡμῶν ἐκχυρόμενον εἰς ἄφεσιν ἁμαρτι-  
ῶν. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὅσας ἡδυνά-  
στεν ἐσθίετε τὸν ἄρτον τοῦτο, καὶ τὸ ποτήριον τοῦτο πίνετε,  
ἐμὴν θύναμιν τῆς ἡσυχίας τῆς αἰθέρων καὶ καταγγέλλεται, καὶ τὴν  
ἀνάστασιν αὐτῶν ὁμολογεῖτε, ἕως ἃν ἔλθῃ. εἰ τοῦ οἴκου ὁ λό-  
γος τῶν θεῶν, ζῶν ἐστὶ καὶ ἐνεργῆς, καὶ πάντα ὅσα ἠθέλησεν  
ὁ κύριος ἐποίησεν, εἰ εἶπε γενηθήτω φῶς, καὶ ἐγένετο, γε-  
νηθήτω σερῶμα, καὶ ἐγένετο, εἰ τῷ λόγῳ κυρίου οἱ ἔρανοι  
ἐσπερώθησαν, καὶ τῷ πνεύματι τῶν σωματίων αὐτῶν πᾶσα  
ἡ δύναμις αὐτῶν, εἰ ὁ ἔρανος καὶ ἡ γῆ ὕδατος τὸ καὶ  
πῦρ καὶ ὅτι καὶ πᾶς ὁ κόσμος αὐτῶν τῷ λόγῳ κυρίου  
ἐκωλύθη, καὶ τῶν πολλῶν ἐκλήθη, καὶ τὸ πολυθρύλλητον ζῶον,  
ὁ ἀνθρώπος, εἰ θελήσας αὐτὸς ὁ θεὸς λόγος ἐγένετο ἄνθρω-  
πος, καὶ τὰ τῆς ἁγίας ἀειπαρθένου καθαρὰ καὶ ἁμώμην  
τα αἵματα ἐαυτῷ ἀσπέρως σάρκα ὑπεσχέσατο, καὶ δύνα-  
ται τὸν ἄρτον ἐαυτῶν σῶμα ποιεῖν καὶ τὸν οἶνον καὶ τὸ  
ὑδὼρ αἷμα εἶπεν ἐν ἀρχῇ, ἐξαγαγέτω ἡ γῆ ἐσθλὴν χέρ-  
τε, καὶ μέχρι τῆς νῦν τῶν ὑετῶν γενομένης ἐξάγει τὰ ἴδια



βλασφήματα τῷ θεῷ σωελαυνομένη καὶ διωαμυμένη  
προστάγματι. εἶπερ ὁ θεὸς, τὸτό μὲ ἐς τὸ σῶμα, καὶ  
τὸτό μὲ τὸ αἷμα, καὶ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνα-  
μνησιν, καὶ τῷ παντοδυνάμῃ αὐτοῦ προστάγματι, ἕως  
ἂν ἔλθῃ γίνεταί. οὕτω ὃ εἶπερ ἕως ἂν ἔλθῃ. καὶ γίνε-  
ται ὑετός τῇ καὶ τῇ ταύτῃ γεωργία διὰ τὴν ἐπικλήσεως  
ἢ τοῦ ἁγίου πνεύματος ἐπισκιάζεσθαι, δύναμις. ὥς περ  
ὃ πάντα ἔσα ἐποίησεν ὁ θεός, τῇ τοῦ ἁγίου πνεύματος  
ἐνεργείᾳ ἐποίησεν, οὕτω καὶ νῦν ἢ τοῦ πνεύματος ἐν-  
έργεια, τὰ ὑπὲρ φύσιν ἐργάζεται, ἃ οὐ δύναται χωρῆσαι  
εἰ μὴ μόνῃ ἢ πίσις. πῶς ἔσαιμοι τοῦτο, φησὶν, ἢ ἁγία παρ  
θεός ἐπεὶ ἄνδρα οὐ γινώσκω; ἀποκρίνεται Γαβριήλ ὁ  
ἀρχάγγελος, πνεῦμα ἁγίου ἐπελεύσεται ὑμῶν. καὶ  
δύναμις ὑψίστου ἐπισκιάσει σοί. καὶ νῦν ἐρωτᾷς πῶς  
ὁ ἄρτος γίνεταί σῶμα χρεῖς; καὶ ὁ οἶνος καὶ τὸ ὕδωρ  
αἷμα χρεῖς; λέγω σοὶ καὶ γὰρ. πνεῦμα ἁγίου ἐπιφοι-  
τᾷ, καὶ ταῦτα ποιεῖ τὰ ὑπὲρ λόγον καὶ ἐννοίαν. ἄρτος  
διὲ καὶ οἶνος παραλαμβάνεται, οἶδε ὃ θεός τὴν ἀν-  
θρώπινω ἀδένειαν. ὥς τὰ πολλὰ ὃ τὰ μὴ κατὰ τὴν  
σωήθειαν τετριμμένα ἀποσρέφεται δις χειραίνουσα.  
τῇ οὖν σωήθει συγκαταβάσει κεχημένος, διὰ τῶν συ-  
νήθων τῆς φύσεως ποιεῖ τὰ ὑπὲρ φύσιν. καὶ ὥς περ ἐπὶ  
τοῦ βαπτίσματος, ἐπειδὴ ἔθος τοῖς ἀνθρώποις ὕδατι  
λούεσθαι, καὶ ἐλαίῳ χρίεσθαι; σωέλθουξε τῷ ἐλαίῳ καὶ  
ὕδατι τὴν χάριν τοῦ πνεύματος, καὶ ἐποίησεν αὐτὸν λα-  
ὸν ἀναγεννήσεως, οὕτως ἐπειδὴ ἔθος τοῖς ἀνθρώποις  
ἄρτον ἐσθίειν, ὕδωρ τε καὶ οἶνον πίνειν, σωέλθουξε αὐ-  
τοῖς τὴν αὐτοῦ θεότητα, καὶ πεποίηκεν αὐτὰ, σῶμα  
καὶ αἷμα αὐτοῦ. ἵνα διὰ τῇ σωήθῃ καὶ χρίσιν φύσιν,

ἐν τοῖς ὑπὲρ φύσιν γενώμεθα. σῶμα ἐστὶν ἀληθὺς ἄνθρω-  
πίνος θεότητι ἢ ἐκτῆς ἀγίας παρθένου σῶμα, οὐχ' ὅτι  
αὐτὸ ἢ ἀναληφθὲν σῶμα ἐξ οὐρανοῦ κατέρχετο, ἀλλ' ὅτι  
αὐτὸς ὁ ἄρτος καὶ ὁ οἶνος, μεταποιῶνται εἰς σῶμα καὶ  
αἷμα θεοῦ. εἰ δὲ ἢ τὸν τρόπον ἐπιζητεῖς πῶς γίνεται. ἄρα  
καὶ σοὶ ἀκοῦσαι, ὅτι διὰ πνεύματος ἁγίου, ὥς περ καὶ ἐκ  
τῆς ἀγίας θεοτοκοῦ διὰ πνεύματος ἁγίου ἐαυτῷ καὶ ἐν  
ἐαυτῷ ὁ κύριος σάρκα ὑπέσχετο, καὶ πλεον οὐδὲν γιν-  
νώσκωμεν, ἀλλ' ὅτι ὁ λόγος τοῦ θεοῦ, ἀληθὴς ἐστὶ καὶ ἐνερ-  
γὴς καὶ παντοδύναμος, ὁ δὲ τρόπος ἀνεξερευνήτος. οὐ  
χείροισι δὲ καὶ τοῦτο εἰπὲν, ὅτι ὥς περ φυσικῶς διὰ τῆς  
βρώσεως ὁ ἄρτος, καὶ ὁ οἶνος καὶ τὸ ὕδωρ διὰ τῆς πόσε-  
ως, εἰς σῶμα καὶ αἷμα τοῦ ἐθιόντος καὶ πίνοντος μετα-  
βάλλονται, καὶ γίνονται ἕτερον σῶμα παρὰ τὸ πρότερον  
αὐτοῦ σῶμα. οὕτως ὁ τῆς προθέσεως ἄρτος ὁ οἶνος τε καὶ  
ὕδωρ διὰ τῆς ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἁγίου  
πνεύματος ὑπερφυσικῶς μεταποιῶνται εἰς τὸ σῶμα τοῦ  
χριστοῦ καὶ τὸ αἷμα. καὶ οὐκ εἰσὶ δύο, ἀλλ' ἐν καὶ τὸ αὐτὸ.  
γίνεται τοίνυν τοῖς πίσει ἁγίως μεταλαμβάνουσιν εἰς  
ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον καὶ εἰς φυλακί-  
σιν ψυχῆς τε καὶ σώματος, τοῖς δὲ ἐν ἀπιστίᾳ ἀναξί-  
ως μετέχουσιν, εἰς κόλασιν καὶ τιμωρίαν, καθά περ καὶ  
ὁ τοῦ κυρίου θάνατος, τοῖς μὲν πιστεύουσι γέγονε ζωὴ καὶ  
ἄφθαρσία εἰς ἀπόλαυσιν τῆς αἰωνίου μακαριότητος,  
τοῖς δὲ ἀπειθοῦσι καὶ τοῖς κυριοκτόνοις, εἰς κόλασιν καὶ  
τιμωρίαν αἰώνιον. οὐκ ἐστὶ τύπος ὁ ἄρτος καὶ ὁ οἶνος τοῦ  
σώματος, καὶ αἵματος τοῦ χριστοῦ. μὴ γένοιτο. ἀλλ' αὐτὸ  
τὸ σῶμα τοῦ κυρίου τεθεωμένον, αὐτοῦ τοῦ κυρίου  
εἰσφόντος, τοῦτό μου ἐστὶ, οὐκ ἄλλο τὸ σῶμα, ἀλλὰ

τὸ σῶμα, καὶ οὐ τύπος τῆς αἵματος, ἀλλὰ τὸ αἶμα. καὶ  
πρὸ τούτων τοῖς Ἰουδαίοις, ὅτι ἐὰν μὴ φάγητε τὴν σάρκα  
τῆς ἡοῦ τῆς ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε  
ζωὴν ἐν ἑαυτοῖς. ἢ ὅτι σὰρξ καὶ αἷμα ἀληθὴς ἐστὶν βρώσις, καὶ τὸ  
αἶμά μου ἀληθὴς ἐστὶν πόσις, καὶ πάλιν, ὁ τρώγων με ζή-  
σεται. διὸ μετὰ παντὸς φόβου καὶ σιωπῆς καὶ κατα-  
στάσεως καὶ ἀποστάσεως πίστεως προσέλθωμεν. καὶ πάντως  
ἔσται ἡμῖν, καὶ θῶς πιστεύομεν μὴ δις ἐξάγοντες. τιμῶ-  
μεν δὲ αὐτὸ πάση καθαρότητι ψυχῇ καὶ σώματι  
καὶ διπλοῦν γὰρ ἐστὶ. προσέλθωμεν αὐτῷ, πρὸς τὴν δια-  
καιῆν, καὶ σαρκοειδῶς τὰς παλάμας τυπώσαντες, τοῦ  
ἐσαυρωμένου τὸ σῶμα ὑποδεξάμεθα. καὶ ἐπιθέντες  
ὀφθαλμοὺς καὶ χεῖρας καὶ μέτωπα, τοῦ θεοῦ ἀνδρακ-  
μεταλάβωμεν. ἵνα τὸ πῦρ τοῦ ἐν ἡμῖν πόθου προσλα-  
βῶν τὴν ἐκ τοῦ ἀνδρακὸς πύρωσιν, καταφλέξῃ ἡμῶν  
τὰς ἀμαρτίας, καὶ φωτίσῃ ἡμῶν τὰς καρδίας, καὶ τὴν  
μετουσίαν τοῦ θεοῦ πρὸς πυρῶν ὦμεν, καὶ θεωρῶμεν.  
ἀνδρακα εἶδεν Ἡσαΐας. ἀνδραξ δὲ ξύλον λιτοῦ οὐκ ἔ-  
στιν, ἀλλ' ἡνωμένον πυρὶ. οὕτω καὶ ὁ ἅγιος τῆς κοινωνίας,  
οὐκ ἅγιος λιτός ἐστὶν ἀλλ' ἡνωμένος θεότητι. σῶμα δὲ  
ἡνωμένον θεότητι, οὐ μία φύσις ἐστὶν, ἀλλὰ μία μὲν τῆς  
σώματος, τῆς δὲ ἡνωμένης αὐτῷ θεότητος ἑτέρα. ὥς  
τε τὸ σωμαφότερον, οὐ μία φύσις, ἀλλὰ δύο. ἅγιος  
καὶ οἶνος ἐδεδειγμένον τὸ μελχιζεδὲκ τὸν Ἀβραάμ, ἐν τῇ  
τῶν ἀλλοφύλων κοπῇ ὑποσέφοντα, ὁ ἱερεὺς τοῦ θεοῦ  
τῆς ὑψίστης. ἐκεῖνη ἡ τράπεζα, ταύτην τὴν μυστικὴν προ-  
εικόνιζε τράπεζαν, ὅν τρόπον ἐκεῖνος ὁ ἱερεὺς, τῆς ἀληθι-  
νοῦ ἀρχιερέως χριστοῦ τύπος ἦν καὶ εἰκόνισμα. οὐ ὅτι φη



αὶ εἰ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν μελχισεδεκ.  
τοῦτον ἔρ' ἄρτον, οἱ ἄρτοι εἰκονίζουσι τὴν προθέσεως. αὐ-  
τὴ ἐστὶν ἡ καθάρσις θυσία δηλαδὴ καὶ ἀναίμακτος, ὡς  
ἀπὸ ἀνατολῶν ἡλίου μετὰ δυνάμει, αὐτῷ προσφέρει-  
σαι. Δι' τοῦ προφήτου ὁ κύριος ἔφησε. σῶμα ἐστὶ καὶ αἷ-  
μα χριστοῦ, εἰς σύστασιν τῆς ἡμετέρας ψυχῆς τε καὶ σώμα-  
τος χωροῦν, οὐδὲ πανώμενον, οὐ φθειρόμενον, οὐκ εἰς  
ἀφελῶνα χωροῦν, μὴ γένοιτο, ἀλλ' εἰς τὴν ἡμῶν οὐ-  
σίαν καὶ σωτηρίαν, ἐλάτεις παντοδαποῦς ἀμαυτήρι-  
ον, ἔνθα πάντος καθαρθήσιν. ἀν' μὲν χρυσὸν λάβει κίβ-  
ηλον, δι' τὴν κερτικὴν πυρώσεως καθάρσει, ἵνα μὴ ἐν  
τῷ μέλλοντι σὺν τῷ κόσμῳ κατακριθῶμεν. καθάρσει  
ἡ νόσος καὶ παντοίας ἐπιφορὰς, καθὰς φησὶν ὁ θεὸς  
ἀπόστολος. εἰ ἡμεῖς ἐαυτοὺς ἐκρίνομεν, οὐκ ἀν' ἐκρινόμεθα.  
κρινόμενοι δὲ ὑπὸ κυρίου, παιδευόμεθα, ἵνα μὴ σὺν τῷ  
κόσμῳ κατακριθῶμεν. καὶ τοῦτό ἐστιν ὃ λέγει, ὥστε ὁ  
μετέχωρ τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου  
ἀναξίως, κρίμα ἑαυτῶν ἐδίει καὶ πίνει δι' αὐτοῦ καθά-  
ρόμενοι ἐνέμεθα τῷ σώματι τοῦ κυρίου καὶ τῷ πνεύ-  
ματι αὐτοῦ. καὶ γινόμεθα σῶμα χριστοῦ. οὗτος ὁ ἄρ-  
τος ἐστὶν ἡ ἀπαρχὴ τοῦ μέλλοντος ἄρτου. ὅς ἐστιν  
ὁ ἐπιούσιος. τὸ ἡμεῖς ἐπιούσιον διηλοῖ, ἢ τὸ μέλλοντα. του-  
τέστι, τὸν τῶν μέλλοντος αἰῶνος, ἢ τὸν πρὸς σωτηρίαν  
τῆς οὐσίας ἡμῶν λαμβανόμενον. εἴτε οὖν οὗτος, εἴτε  
οὕτως, τὸ τοῦ κυρίου σῶμα προσφυῶς λεχθήσεται.  
πνεῦμα ἡ ζωοποιὸν ἐστὶν ἡ σὰρχ τοῦ κυρίου. διότι  
ἐκ τοῦ ζωοποιῦ πνεύματος σωελήφθη. τὸ γὰρ γε-  
γεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. τοῦτο

Δὲ λέγω οὐκ ἀναιρῶν τὴν τοῦ σώματος φύσιν, ἀλλὰ  
τὸ ζωοποιεῖν καὶ θεῖον τοῦτο, δηλῶσαι βουλόμενος. εἰ δὲ  
καίτινες ἀντίτυπα τοῦ σώματος καὶ αἵματος τοῦ κυ-  
ρίου, τὸν ἄρτον καὶ τὸν οἶνον ἐκάλεσαν, ὡς ὁ θεοφέρ-  
εφιν βασιλείας, οὐ μετὰ τὸ ἁγιάζειναι εἶπον, ἀλλὰ πρὶν  
ἁγιάζειν αὐτὴν τὴν προσφορὰν, οὕτω καλέσαντες. με-  
τάληψις δὲ λέγεται. δι' αὐτῆς γὰρ τῆς ἰησοῦ θεότητος  
μεταλαμβάνομεν. κοινωνία λέγεσθαι καὶ ἐσμ' ἀληθῶς  
διὰ τὸ κοινωνεῖν ἡμᾶς δι' αὐτῆς τῷ χριστῷ, καὶ μετέ-  
χειν αὐτοῦ τῆς σαρκὸς καὶ τῆς θεότητος, κοινωνεῖν δὲ  
καὶ ἐνοῦμεθα ἀλλήλοις, δι' αὐτῆς. ἐπεὶ γὰρ ἐξ ἑνὸς ἄρτου με-  
ταλαμβάνομεν οἱ πάντες, ἐν σώμα χριστοῦ, καὶ ἐν αἵμα,  
καὶ ἀλλήλων μέλη γινόμεθα, σύσσωμοι χριστοῦ χηματί-  
ζοντες. πάσῃ δυνάμει τοίνυν φυλαξώμεθα μὴ λαμβά-  
νειν μετάληψιν αἰρετικῶν, μήτε διδόναι. μὴ δῶτε  
γὰρ τὰ ἁγία τοῖς κυσὶν ὁ κύριος φησὶ, μὴ δὲ εἰπτετε τοῖς  
μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, ἵνα μὴ μέτο-  
χοι τῆς καταδοξίας καὶ τῆς αὐτῶν γενώμεθα κατακρί-  
σεως. εἰ γὰρ πάντως ἐνωσὶς ἐστὶ πρὸς χριστόν, καὶ πρὸς ἀλ-  
λήλους, πάντως καὶ πᾶσι τοῖς συμμεταλαμβάνουσιν  
ἡμῖν κατὰ προαίρεσιν ἐνούμεθα. ἐκ προαιρέσεως γὰρ ἡ  
ἐνωσις αὕτη γίνεται, οὐ χωρὶς τῆς ἡμῶν γνώμης. πάν-  
τες γὰρ ἐν σώμα ἐσμεν, ὅτι ἐκ τοῦ ἑνὸς ἄρτου μεταλαμ-  
βάνομεν. καθὼς φησὶν ὁ θεὸς ἀπόστολος. ἀντίτυπα δὲ  
τῶν μελλόντων λέγονται, οὐχ ὡς μὴ ὄντα ἀληθῶς σώ-  
μα καὶ αἷμα χριστοῦ, ἀλλ' ὅτι νυν μὲν δι' αὐτῶν μετέχο-  
μεν τῆς χριστοῦ θεότητος, τότε δὲ νοητῶς διὰ μόνης  
τῆς θείας.

Bonus

**B**onus ille, et omnibonus, ac om-  
nem superans bonitatem, deus,  
cum totus sit ipsa bonitas, propter  
immensas diuitias bonitatis sue, non  
tulit solam manere bonitatē, hoc est,  
suam ipsius naturam, a nemine par-  
ticipari, quin etiam huius rei gratia,  
nempe cōmunicandi boni, fecit pri-  
mum quidem intellectuales & coele-  
stes virtutes, deinde visibilem & sen-  
sibilem mundum, post hæc, qui ex in-  
tellectuali sensibiliq; cōtaret, homi-  
nē. Itaq; omnia, quæ ab ipso sunt fa-  
cta, bonitatem ipsius, hactenus cer-  
e communicant, quatenus sunt. Ipse  
enim est esse, siue essentia omnibus,  
quandoquidem in ipso sunt, quæcūq;  
sunt, non ob id solum, quòd ex nihilo  
in essentiam eā adduxit, sed quòd ip-  
sa actio ipsius, quæ ab eodem sunt  
iam facta, conseruat & continet, præ-  
cipuè verò ea, quæ sunt animalia, quæ  
ita bono communicant, vt cum essen-  
tia, participant & vitam. Rationalia  
autem præterea, etiam rationem, atq;

F. adeo



adeò hac parte, dei bonitate commu-  
nicantur multò magis. Sunt enim ista  
quodammodo coniunctiora deo, &  
propriora, qui tãto tamen interuallo,  
omnia superat, ut nihil cum eo cons-  
ferri, aut de eo ferri iudicium ullum  
possit. At uerò homo, ratione iam præ-  
ditus, & ἀντὶ τοῦ λόγου effectus, (hoc  
est) liberi arbitrii, facultate ea donas-  
tus est, qua se deo, iudicio & electio-  
ne sua, perpetuò uniret, uidelicet si  
in bono collato, hoc est, in obedi-  
entia creatoris permansisset. Postq̃  
autem transgressus mandatum eius,  
qui fecerat illum, morti & corruptio-  
ni succubuit, creator ille & opifex  
generis nostri, propter uiscera misere-  
cordiæ suæ, similis factus est nobis,  
& extra peccatum, cætera oia factus  
homo, nostrę eo modo naturæ unitus  
est. Cum enim communicasset nobis,  
tum imaginem, tum spiritum suum,  
quem non adseruauimus: assumpsit  
ille pauperẽ iam & imbecillem natu-  
ram

ram nostram, ut nos uidelicet purga-  
 tos, & incorruptos redderet, ac in in-  
 tegrum restitutos, efficeret denuo  
 participes sue diuinitatis. Oportet  
 autem non primitias solum, na-  
 turæ, nostræ, de meliori fore partici-  
 pes, sed & omnem uolentem quidem  
 certè hominem, cum nasci secunda  
 natiuitate, tum nouo nutriri cibo, hu-  
 iusmodi natiuitati accōmodo, & cō-  
 petenti, atq; ita adhibito dēmum stu-  
 dio, assequi perfectionis modum. Per  
 natiuitatem ergo suam, id est incar-  
 nationem, per baptismum, passionē,  
 & resurrectionem, naturam nostram  
 a peccato primi parentis, reddidit li-  
 beram, à morte præterea, & corrup-  
 tione. Resurrectionis uerò primitiæ  
 factus, seipsum uiam formam et ex-  
 emplar constituit, ut & nos eius ves-  
 stigia insequētes, id efficiamur adop-  
 tione, quod est ipse natura, nimirum

fiat lux, et facta est, fiat firmamentum,  
& factum est. Si uerbo domini cœli  
firmati sunt, et spiritu oris eius omnis  
uirtus eorum. Si cœlum et terra, aqua  
et ignis, et aer, et uniuersus ornatus  
eorum, uerbo domini perfectus est,  
atq; hoc adeo per celebratū animal,  
homo. Si deus ille uerbum, sua uolū-  
tate factus est homo, et sanctæ, ac per-  
petuæ uirginis, purum et immacula-  
tum sanguinem, sibi ipsi sine semine,  
carne substituit: nunquid qui hæc fe-  
cit, poterit panem sui ipsius efficere  
corpus, ac uinum cum aqua, etiā san-  
guinem? Dixit in initio: Producat  
terra herbam uirentem, & in hunc  
usq; diem, cum sit pluuia, sua germi-  
na producit, diuino utiq; præcepto  
simul impellente, et uim atq; uigorē  
subministrante. Dixit deus, Hoc est  
corpus meum, & hic est sanguis me-  
us, & hoc facite in meam commemo-  
rationē, atq; omnipotēti, illius præcep-  
to



eo, donec ueniat, fit. Sic enim dixit: donec ueniat. Fit autem nouæ huic agriculturæ pro pluuiâ, sancti spiritus obumbrans uirtus, per iuuocationem. Quemadmodum enim omnia quæcumq; deus fecit, cooperante spiritu sancto, facta sunt: sic & nunc spiritus energia & actio est, quæ hæc operatur supra naturam, quæ haud potest capere nisi sola fides. Quomodo erit mihi hoc (inquit beata uirgo) quoniam uirum non cognosco? Respondit Gabriel archangelus, Spiritus sanctus superueniet in te, & uirtus altissimi obumbrabit tibi. Et tu itidem nunc quæris, quomodo panis fit corpus CHRISTI, & uinum cum aqua, sanguis CHRISTI? Respondeo tibi & ego. Spiritus sanctus accedit, & hæc operatur, quæ rationem superant & intelligentiam, Ac uerò panis & uinum adsumuntur.

Nonne quippe deus humanam infirmitatem, quæ plurima quidem usu & consuetudine, minus trita, & molestè fert & auersatur, ad nostram ergo consuetudinem se demittens, quæ nobis in natura assueta sunt, vititur, vt efficiat ea, quæ sunt supra naturam. Et quemadmodum in baptismo, quoniam in more est hominū, tum lauari aqua, tum oleo vngi, oleo simul & aquæ gratiam adiunxit sancti spiritus, ac ipsum effecit lauacrum regenerationis: sic quoniam assuerunt homines, panem comedere, & bibere vinum, adiugauit illis suam ipsius diuinitatem, & eadem fecit corpus & sanguinem suum, videlicet, vt per assuetæ, & quæ secundum naturam sunt, in hijs collocemur quæ sunt supra naturam. Corpus vere vnitum est diuinitati, illud dico, quod ex beata virgine est corpus, non quòd ipsum susceptū corpus, è cælo descendit, sed quòd ipse panis & vinum transmutantur, in corpus & sanguinem dei.

Quod

Quod si modum queras, quomodo  
 fiat, sat sit tibi audire, q̄ per spiritum  
 sanctum ad eum modum fiat, quomo-  
 do ex beata deipara, per spiritum s̄c-  
 tum, sibi ipsi & in seipso dominus  
 carnem substituit, breuiter, plenius  
 & amplius nihil cognoscimus, q̄ q̄  
 verbum dei verum est, efficax etiam  
 & omnipotens, modus autem inscru-  
 tabilis. Quanq̄ haud perinde alienū  
 fuerit etiam illud dicere q̄ quomodo  
 panis per commestionem, vinum ve-  
 rō & aqua, per potionem, in corpus  
 & sanguinem edentis et bibentis, na-  
 turaliter mutantur, & aliud efficiun-  
 tur corpus, a priori suo corpore diuer-  
 sum, sic panis propositionis, vinum  
 etiam & aqua, per inuocationem, &  
 accessum sancti spiritus, transmutā-  
 tur supra naturę modum, in corpus &  
 sanguinem Christi, nec sunt iam duo,  
 sed vnum & idem ipsum, fit autem  
 hijs qui cum fide dignē susceperint,  
 in remissionem peccatorum, & æternam  
 vitam, in custodiam porro & tus



telam animi & corporis. Incredulis  
uerò, quiq; minus dignè participaue-  
rint, in pœnam et ultionem, non alie-  
ter ac **CHRISTI** etiã mors, ijs qui  
credũt, fit uita & incorruptio, in frui-  
tionem æternæ beatitudinis, incredulis  
uerò, et domini occisoribus, in puni-  
tionem et ultionem sempiternam.

Non est panis et uinum, figura cor-  
poris et sanguinis Christi, Absit, sed  
est ipsum corpus domini deificatum,  
ipso dño dicente. **HOC EST** meũ  
non figura corporis, sed corpus, non  
sanguinis figura, sed sanguis, qui itẽ  
ante dixerat Iudæis. Quoniam nisi  
manducetis carnem filij hominis, &  
sanguinem eius bibatis, non habetis  
uitam in uobismetipsis. Caro enim  
mea uerus est cibus, et sanguis meus  
uerus est potus, Et rursum: Qui man-  
ducat me, uiuet, Quapropter, cum  
omni timore, et conscientia pura, ac  
fide minime hesitabũda accedamus,  
et omnino erit nobis quemadmodũ  
credimus, si certò credimus sine flus-  
tuatione

Quatione. Veneremur etiā illud omni  
 ni puritate, animi uidelicet et corpo-  
 ris, quasi geminata ueneratione. Est  
 enim et ipsum quod ueneramur, dus-  
 plex (Christi nimirū diuinitate, & car-  
 ne conitans) Accedamus ad illum ar-  
 denti desiderio, et manus in crucis  
 speciem formantes, corpus crucifixi  
 excipiamus. Applicatis autē oculis,  
 labijs, et fronte diuinū carbonem cō-  
 cipiāmus, ut nostri desiderij ardor,  
 huius carbonis ignitione arrepta, tū  
 peccata nostra exurat, tū corda illu-  
 minet, deniq; participatione diuini  
 ignis, et igniamur ipsi et deificemur.  
 Carbonem uidit Esaias. Carbo uerò  
 lignū simplex nō est, sed unitū igni.  
 Sic et panis cōmunionis, non panis  
 simplex est, sed unitus deitati. Corp⁹  
 uerò unitum diuinitati, non una na-  
 tura est, sed una quidem corporis,  
 unitæ uerò illi diuinitatis altera. A-  
 deo q; utrumq; simul, non una est na-  
 tura, sed duę. Melchisedech cū esset  
 sacerdos dei altissimi, pane et uino  
 exceptit

Gene. 14:  
 Ioh. 7

excepit Abraham, a cede alienigena  
rum iam reuersum. Illa siquidem mē  
sa, mysticam hanc præfigurabat men  
sam, quemadmodum etiam sacerdos  
ille, veri sacerdotis Christi, figuram  
præseferbat & imaginem. Tu enim  
(inquit) es sacerdos in seculum, secū  
dum ordinem Melchisedech. Hunc  
autem panem, etiam panes proposici  
onis figurabant. Hoc præterea est pu  
rum sacrificium & incruentū, quod  
ab ortu solis, vsq; ad occasum, ipsi of  
ferendum, per prophetam, dominus  
eloquutus est. Corpus est & sanguis  
Christi, ad animi & corporis stabilis  
mentum, suscepta à nobis, quæ non  
consumuntur, non corrumpuntur, nō  
uadunt in secessum. Absit, sed in nos  
tram substantiam, & conseruationē  
pertinent. Omnis autem noxę proflis  
gatio sunt, & sordis omnis purgatio;  
Si enim aurum acceperint adulteri  
num, ignitione illa sua (ut ita dicam)  
censoria, quæ purum a corrupto di  
uidit, omnino purgāt, ut ne cum hoc  
mun



mundo in futuro damnemur. Purgat  
autem hoc sacramentum, morbos &  
incommoda omnia, quod modum in-  
quit diuinus Apostolus. Vtiq; si nos  
in nos iudicaremur, non iudicaremur.  
A domino uero iudicati, corripimur,  
ut non cum mundo condemnemur.  
Et hoc est quod dicit, quoniam qui  
participat corpus & sanguinem dñi,  
indigne, iudicium sibi manducat &  
bibit. Per hoc purgati, unimur cor-  
pori dñi, & spiritui illius, & effici-  
mur corpus Christi. Iste panis est pri-  
mitiæ illius panis futuri, qui est ἐπιού-  
σιος. \* Illud enim ἐπιούσιον, significat,  
uel panem futurum, hoc est panē fu-  
turi seculi, aut panem ad conseruat-  
ionem nostrę substantię susceptum.  
Siue igitur hoc, siue illo modo, Chris-  
ti corpus conuenienter dicetur.

(ἐπιούσιον utraq; ratione. Nam & in patria christus no-  
bis cibui futurus est idem, qui nūc pascit in uia, & uere cū  
hic, tum ibi, conseruat nostram substantiā. Est enim uita no-  
stra in Christo abscondita)

Spiritus enim uiuificans est, caro dñi,  
quoniam ex spiritu uiuificante, con-

\* Variis nobis  
significat ἐπι-  
ούσιον, uideli-  
cet p cōpositio-  
nis ratione,  
quā si ab in-  
cipit participio sub-  
stantiui uerbi  
ἐσθίμεν: sonat  
quasi dicat im-  
minens, quod  
autem imminet  
etiam si non lō-  
ge absit, non est  
tamen præsens,  
sed futurū est,  
ceterū quon-  
iam proximum  
est, gravis est  
crassimum. Sic  
enim legitur in  
act. Apost. τῇ  
ἐπιούσιᾳ ἡμῶν  
κα. i. postero  
die, hoc est cras-

sino, ad quam  
rationem com-  
petenter sonat  
futurū. Quod  
puerbi compo-  
sitionem ab in-  
& nomine ἐπι-  
ούσιον accipiat, &

cepta

*analogia deducit in adiectiuū  
sup substantiale  
uerteris, vel si  
per ambiguitas  
tem p[ro]positio  
nis liceret, in  
substantiale, qua  
si dicas, in sub  
stantiā migrās,  
et quod hic ap  
p[er]te expressit,  
substantiā cō  
seruans. Ergo  
in oratione do  
minica panem  
nostrum uiuifi  
cari petimus,  
hoc est, futurū  
qui nunq[ue] desin  
et, et que no  
stram substanti  
am uere fulciet  
et cōseruet.*

cepta est. Quod enim natum est ex  
spiritu, spiritus est. Hoc autem dico,  
non auferēs naturam corporis, sed q[uod]  
hoc et uiuificum et diuinum etiam  
sit cupiam ostendere. Quod autē pa  
nem et uinū exemplat dominici cor  
poris quidam appellarunt, quemade  
modum de iher Basilius, locutus est,  
non id post consecrationem dixerūt,  
sed ante sanctificaram oblationem,  
sic nominarunt. Participatio dicitur,  
quoniam per hoc diuinitatis domini  
nostri Iesu, reddimur participes. Di  
citur præterea cōmunio, & est reue  
ra, quoniam per hoc Christo commu  
nicamus, & eius carnem, ac diuinitas  
tē participamus, cōmunicamus etiā  
dum inuicē unimur, hac cōmunionē:  
Quandoquidem enim ex vno pane  
participamus omnes, unum Christi  
corpus, & unus sanguis, & concorpo  
rei christo existentes, mutua inuicem  
membra efficimur. Omni igitur cau  
tione obseruandum est, ne ab hereticis  
eis participationem admittere sustineas

neas

neam⁹, sed nec illis dare. Etenim ne  
 detis sancta canibus (domin⁹ inquit)  
 neq; projicite margaritas uestras, an-  
 te porcos, ut non participes erroris,  
 & malæ eorum fidei, efficiamur, &  
 condemnationis. Si verò omnino est  
 unio nobis ad Christum, et inuicem  
 nobiscum est, deniq; omnibus omni-  
 nò eadem nobiscum consensione et  
 voluntate participātibus etiam unio  
 est. Ipsa enim unitas ex libera animi  
 electione fit, non absq; nostra senten-  
 tia et voluntate. Omnes enim unum  
 corpus sumus, q; ex uno pane par-  
 ticipamus, ut inquit diuinus Apos-  
 tolus. Exemplaria uerò futuro-  
 rum dicuntur, nō tanq; uere nō  
 sint, corpus et sanguis Christi  
 sed q; nunc per illa partici-  
 pamus, Christi diuinitas  
 rem, tunc autem intel-  
 lectualiter, per so-  
 lam uisionem.

1. Cor. 10.





He good, & all good,  
(sayth Damascene)  
& therceyllynge good  
god, beyng altogether  
goodnes, wolde  
not suffre the same  
goodnes, that is to saye, his very na-  
ture, to remaine sole without parti-  
cipation made therof, by other. And  
therfore god, fyrste made the intellec-  
tuall and heauenly vertues. After  
that, the visibible and sensible worlde,  
and then man, of a nature that hath  
bothe sense and vnderstandynge, So  
all thynges whiche be made of god,  
be so farreforth ptakers of his good-  
nes, in that they haue all a beyng,  
for of hym, and in hymselfe, all thyn-  
ges be, not onely for that he brought  
them from nothyng, to haue a beyng,  
but also for that his operation conti-  
nuyng lykwyse conserueth & mayn-  
teyneth all thynges that he made.  
But in this participation such thyn-  
ges aboue other participate, as haue  
lyfe

lyfe, which communicate of gods goodnes, not onely in that they be partakers of theyr beyng, but also of theyr lyfe. Reasonable creatures forsothe besides beyng & lyfe, furthermore participate of goddes goodnes in that they haue reason, whiche reasonable creatures, be somewhat more nere and famillier vnto god then the other, and yet god so excelleth all, aboue all proportion, as neyther can there be comparison with hym, nor iudgement of hym. Neuerthelesse man, a reasonable creature and constitute in freedom, with the gyfte of free wyll, receyued therewith also power and facultie, thorough his owne choyse & election, to be vnited to god continually, if he had remayned and persevered in that goodnes, that is to say, the obedience of hym, that created hym. But after man had transgressed the precepte of him that made hym, and was thereby subiecte to death and corruption, the maker and workman of mankynde,

God vnited  
to oure nature  
in chyl

G.

(suche

Christ is the  
firste fruite  
of our na-  
ture.  
The better  
that is to  
say the deite

(suche is the tendernes of his mercy)  
beyng made in all thynges lyke vnto  
vs, was made man without synne,  
and so vnited to our nature. And be-  
cause he had deliuered vnto vs, his  
owne image and sppyte, whiche we  
haue not p̄serued and kepte he hath  
taken vpon hym our nature, thenne  
poore and weake, to the intente he  
shulde p̄urge vs, and make vs in-  
corruptible, and restore vs also a-  
gayne, to be partakers of his god-  
hed and deite. It behoued mo, eouer  
not onely the fyrste fruytes of oure  
nature, to be brought to be partaker  
of the better, but also al the hole kind  
of man, such as at wel wyllong, & the  
same bothe to be borne agayne, in a  
new natiuite, & nourysshed in a newe  
meate agreable to that natiuite, and  
so with endeuour to attayne the mea-  
sure of perfection. wherfore by Chri-  
stes natiuite, that is to saye, his in-  
carnation and baptisme, passion and  
resur-



resurrection, he hath deliuered our nature frome the synne of our fyrste father, from death also and corruption. And beyng hym selfe made the chiefe and fyrste, and (as it were) the fyrste fruytes of resurrection, he hath appoynted hym selfe to be the waye, forme, and example, to this ende, that we folowynge his steppes, shuld by adoption, be made the chyldren, and heires of god, as he is by nature, and so become coheretours with hym: for which pourpose (as I haue sayde) he hath gyuen vs the seconde natiuite, wherby as we beyng borne of Adam, resembled Adam, & enherited therby curse and corruption: So beyng borne of god, we shulde resemble hym, and shulde attayne by enheritaunce, incorruption, blessing, and his glorie. And bycause Chyste is the spyrituall Adam, it is semely that oure natyuite shulde be spirituall, and lykewyse also oure meate.

Double of  
byrth of the  
water & ho-  
lye ghoſte.

A Double  
meate, that  
is Chryſtes  
fleſh vnited  
to the diuini-  
tie.

In alſmoche alſo as we be dubble, that  
is to ſaye, of body and ſoule, and ſo  
not of one ſingle nature, but cōpoun-  
ded, it was mere our byrth ſhulde be  
dubble lyke wyſe, and our meate dub-  
ble alſo. Our byrthe then, is gyuen  
vs by the water, and the holy ghoſte.  
The meate forſothe, is the foode of  
lyfe, our lord Jeſus Chryſt, that de-  
cended from heauen. For our lord Je-  
ſus Chryſte, when he ſhulde take on  
hym his death, wyllyngly for vs, in  
the nyght in which he gaue hymſelfe,  
he ordred a newe teſtamēt to his holy  
diſciples and apoſtles, & by them to al  
other þ̄ byleue in hym. In a chambere  
therfore of þ̄ holy & gloriouſe Syon,  
eatynge the olde paſchall with his diſ-  
ciples, and fulfillynge the olde teſta-  
mente, he waſhed his diſciples feete,  
giuinge them therein a token of holpe  
baptiſme. Afterward breaking bread  
gaue it to them, ſayeng, Take ye, eate  
ye, this is my body, that is broken for  
you, in remyſſyon of synne, Likewise  
ta-

takynge the cuppe of wyne and wa-  
 ter, Delivered it vnto them sayenge,  
 Drynke of this all, this is my bloude  
 of the newe testament, that is shedde  
 for you into remission of synnes, Do  
 this for remembraunce of me, For as  
 ofte as ye eate this breade and drinke B  
 this cuppe, ye do shew forth the death  
 of the sonne of man, and confesse the  
 resurrectiō of him, whiles he cometh.  
 If the worde of god, be lyuely and  
 effectuell, and all thing that our lord  
 wold, he made, If he saide, Be y<sup>e</sup> light  
 made, & lyght was made: Be the fir-  
 mament made, and the firmamente  
 was made: If the heauens be establi-  
 shed by the worde of god, and also the  
 strength and vertue of them, is lyke-  
 wise established by the breath of his  
 mouth: If heauen and earth, water,  
 fyre, and ayre, and all thourname-  
 nte of them, be perfited by the worde of  
 our lord, and not onely these, but al-  
 so man him selfe, a beast of all other  
 most renowned and spoken of: If the  
 essentiall



essentiall worde, very god (wyllynge  
so to be) was made man, and made  
the pure, and vndefyled bloud, of the  
holy and perpetuall virgin, to be his  
fleshe, withoute anye seede of man:  
Can not he make the breade his bo-  
dye: And the wyne and water hys  
bloude: He sayde in the begynnyng.  
Lette the earthe byynge forth grene  
grasse, And vnto this daye the earth  
when it rayneth, byyngeth forth his  
owne buddynge, beyng by god-  
des pzecepte styzed and strengthened  
to do the same. God sayde: This is  
my body, and this is my bloud, and  
Doo this in remembzaunce of me,  
whiche by his pzecepte that is omni-  
potente, is done, vntyll he commeth.  
For so he sayde, vntyll he came, vnto  
which newe kynde of tyllage the ver-  
tue of the holy ghost ouershadowing  
it, is by speciall inuocation, in the  
steade of rayne, for lyke as all thing  
that god hathe made, is made by the  
operation

operation of the holy ghoſte: So  
 nowe the efficacye of the ſame holy  
 ghoſte, woꝛketh theſe thynges that  
 be aboue nature, whiche can not be  
 comprehended, but by faythe onely.  
 Howe ſhall this be (ſayde the holy  
 virgin) I knowe no man: C  
 The archeangell Gabriell aunſwe-  
 red, The holy ghoſte ſhall come  
 downe to the, and the vertue of the  
 hygher ſhall ſhadowe the. And  
 nowe thou aſkeſt, howe this bread  
 is made the bodye of Chriſte, and the  
 wyne and water the blood of Chriſt:  
 wherin I aunſwer alſo vnto the.  
 The holy ghoſte cometh and woꝛ-  
 keth theſe thynges aboue reaſon and  
 vnderſtandynge. The breade and  
 wyne be taken to this myſterye. For  
 god knoweth mans weakenes which  
 with ſome diſpleaſure eſchueſt many  
 thynges þe not before by vie, made  
 ſmothe and ſamilper vnto hym, wher-  
 fore our ſauour Chriſt ſo cōdeſcēdeth  
 G. iiii. to our

to our infirmite, as he bleth thynges  
to vs accustomed & agreable, wher-  
with to make thynges that be aboue  
nature. And lyke as in baptisme, se-  
pyng men commonly vled to washe  
themselues in water, and annoynte  
themselues with oyle, Chyste added  
to the oyle and water, the grace of the  
holy ghost, and made it the washyng  
of regeneration: So for that menne  
were accustomed to eate breade and  
Dryncke wyne and water, Chyste ioy-  
ned vnto them, his godhed, and made  
them his bode and blood, that by  
thynges accustomed and agreable to  
nature, we myghte be placed in thyng-  
es that be aboue nature. The body  
is verely vnited to the Godhed, I  
meane the same body, that was ta-  
ken of the holy virgine, not that the  
same body taken, descendeth frome  
heauen, but that the breade and wyne  
be transfourmed into the body and  
blood of God. If thou doest aske me  
the maner howe it is done? it shulde  
suffyce

**D** The breade  
and wyne  
made bode  
and bloude.  
after whiche  
making  
there is no  
more breade  
or wyne, bu-  
the bode &  
bloude.

**E**



suffice the to heere answered, that  
 by the holy ghoſte, lyke as of the ho-  
 ly mother of God, by the holy ghoſte,  
 our lord made to hymſelfe fleſhe,  
 and in hym ſelfe, without ſeede of  
 manne: In whiche matter we knowe  
 no more, but that the worde of god,  
 is true, of efficacie and omnipotente,  
 but as for the maner is vtterly in-  
 ſcrutable, & ſuche as can non by ſer-  
 che be depꝛehended and founde. And  
 yet it were not amysſe to ſaye thus,  
 that lyke as the brede by eatyng, and  
 wyne by dꝛynckyng, is naturally  
 chaunged into the body and bloode  
 of hym that eateth and dꝛynketh,  
 & nowe are becomine another body,  
 other then theyꝝ owne body whiche  
 they had befoꝛe, euen ſo the bred pꝛe-  
 pared to be conſecrate, and the wyne  
 and water, by inuocation and com-  
 myng downe of the holy ghoſte, be  
 aboue nature chaūged into the body  
 & bloud of Chꝛyſte, & be not two, but  
 one, and the ſame. Whiche worke is  
 G. v. wrought

F

wrought, and is to them that worthily receyue it in fayth, the remission of synne, to lyfe euerlasting, and to be a safegarde to body and soule. And to them that be vnfaythfull and receiue it vnworthely, to their punishment and vengeaunce. For so is lykewise the death of our lord, That is to say, to such as beleue, lyfe, and incorruption, with the trauition of euerlasting blisse, & on the other parte, to the that be vnfaythfull, and were murderers of our lord, punishment, & vengeaunce euerlastinge. The bread and wine be not a figure of the body and bloud of Christ, That may not be said, but the very body of our lord deified, & is to say, made god. For our lord said, this is, not the figure of my body, but my body, & not the figure of my bloud but my bloude, And before that, sayde to the Iewes, that yf ye eate not the fleche of the sonne of man, and drinke his bloude, ye haue not lyfe in youre selfe. For my fleche is very meate,  
and

and my bloude is verye dꝛynke.

And a gayne, he that eateth me, shall  
lyue. Lette vs then come to it with a  
fearefulnes, a cleane conscience, and  
stedfast fayth, and then in all thinges  
shall be to vs, as we byleue constant-  
lye. Lette vs honoure it, with all clen H  
nes, bothe of the body and soule also,  
as it were w a double woꝛshyppng.  
For the same we woꝛshyppe is alio  
double, that is to saye, the fleshe of I  
our Sauour Christ, & godhed also.  
Come we vnto it with an ardet fyꝛe  
desyre, and facponing our hādes in þ  
figure of a crosse, let vs so receaue K  
the body of him that was crucified,  
fynally appꝛochynge with our eyes,  
lyppes and foꝛehed, let vs receyue  
that godly cole, so as the fyꝛe of our  
feruent desire, receyuyng the fyer-  
nes of that cole, maye burne bp oure  
synnes. and lyghten our hartes, and  
by partetakeinge of that godly fyꝛe,  
be thꝛoughly enflammed and deified.

Elaias



Elasas saw a cole, A cole is not wood  
onley, but wood vnited vnto fyre.

So the foode of oure communion is  
not foode only, but foode vnited to  
the godhed. The body vnited to the  
godhed, is not to be sayd one nature,  
but the nature of the body is one, and  
the nature of ꝑ godhed vnited vnto  
it, is an other, So as both together,  
be not one nature, but two.

M

Gene. 14.

Melchise  
dech the preist of god that is highest,  
recepued and chered Abraham, with  
bzeade and wine, when he returned  
from the slaughter of ꝑ fozeyne straū  
gers. That table fygured this mysti-  
cal table, like as ꝑ prest was ꝑ figure  
and image of our true preist Christ,

Heb. 9

psal. 109.

Thou arte (sayth god) a preist foze-  
uer, after the orde of Melchisedech.

Exod. 21.

Those loues whiche in the olde lawe,  
were called the bzeades of pꝑosiciō,  
that is to say, the bzeades appoynted  
to an holy vse, were a fygure of this  
bzeade. This sacrifice is the pure and  
vnbloudy sacrifice, whiche god sayd

Bycause  
bloud is not  
medde, it is  
called vn-  
bloudy.

by

by his prophete, shulde be offred vn-  
 to him, from the east to the west. The  
 body and bloude of Christ, for the sta-  
 blyshement of body and soule recey-  
 ued, be not consumed or corrupted, nor  
 passeth with our corruptiōs through  
 vs, into the vile place (sy on þe speach) **N**  
 but increaseth oure substaunce, and  
 preserueth it. It is tharmoure of de-  
 fence, from all maner of annoyauce,  
 and lyke wise the purgation and clen-  
 syng of all fylthe. Certeynly if it fin-  
 deth the golde adulterate, that is to  
 saye, corrupte with any other metall,  
 it purgeth it, by the same vertue whi-  
 che is appropiate to fyre, whereby it  
 disceuereth from the golde, and put-  
 teth awaye that is corrupte, to thin-  
 tente we shulde not be condemned in  
 the world to come. It purgeth disea-  
 ses and all sortes of annoiaunce. And  
 as sayeth the godlye Apostle, If we  
 iudge our self, we shal not be iudged,  
 when we be here iudged of our lord,  
 we be therby chastised, that we shulde  
 not

not be condemned, with the worlde.  
And thus it meaneth that he saythe.  
who so euer is partaker of the bodye  
and bloude of our lord vnworthely,  
he eateth and drynketh condemna-  
cyon vnto hym selfe. By whiche sa-  
cramente, beyng purged, we be vnpur-  
ged to the holye bodye, and the holye  
spyrte of hym, and be made the body  
of Chyste. Thys foode is the fyrste  
fruytes of the foode to come, whiche  
is called *ἐπιούσιος* in greake. For  
*ἐπιούσιος* signyfeth eyther the foode  
to come, that is to saye, of the worlde  
to come, or the foode we receyue, for  
the preseruacyon of oure substaunce.  
And both significacions, may be apt-  
ly sayde, for whither it be taken in  
one significaciō or thother, it may wel  
be said of the body of oure lord. For  
the fleshe of our lord, is spirite that  
gyueth lyfe, being cōceyued of the ho-  
ly ghost, that gyueth lyfe, for that is  
begottē of spirite, is spirite. And thus  
moche I saye, not myndynge by these  
woordes



woꝛdes, to take awaye the nature of  
the body, out of this sacramente, but **O**  
onlye myndynge to shewe, howe the  
same gyueth lyfe, and is godly. And  
yf any call the sacrament the example  
oꝛ token, of the bodye and bloude of  
Christe, (as saint Baile sayde) they  
speake it not of thoblacion after the  
consecracion, but befoꝛe the same be  
sanctified. It is alio called participa-  
tion, foꝛ by it we be made partakers  
of the godhed of Iesu. It is also cal-  
led cōmunion, and is so verely, foꝛ  
by it we communicate w̄ Christ, & be  
partakers of his flesshe and godhed,  
we communicate all by it togither, in  
ſ̄ we be thereby made one. Foꝛ seying  
we participate al of one bꝛeade, we be  
made herby one body & bloud amōg  
our self & being of ſ̄ same body w̄ our  
sauour christ be also to our selte eche  
others mēbꝛs. Let vs thē beware as  
much as we maye, ſ̄ we neyther geue  
cōmuniō to heretikes, ne receiue it of  
thē. Giue not your holpe thinges, to  
dogs, (saith our lord, noꝛ cast not your  
pre-

Mat. 7.

precious stones before hogges, lest ye  
be made ptakers of their euill beleeif,  
and of their cōdemnation also, consi-  
dering that being an vnitie throughe  
lye, betwene vs and Chyste, and also  
betwene our selues, we shall likewise  
be vnyted throughe lye with all suche,  
as we shall chose to participate with  
vs, For this vnitie is made by oure  
choyce, and fre wyll, not without our  
mynde and Determinacion, and we all  
one bodye, in that we participate of  
one bzeade (as the holy apostle saith).  
This sacrament is called also, the  
amples of that is to come, not in such  
an vnderstandinge, as thoughe the  
very body and bloude of Chyste were  
not p̄sent, but that now by this sa-  
crament, we be made partakers of the  
godheade of Chyste, and in the world  
to come, shall participate with onely  
contemplacion, in the full lyghte of  
knowledge and vnderstandinge.

Rowe

**N**ow ye haue heard Damascene  
 speake, who well herde with the  
 eares of hearynge, were sufficient for  
 the matter to declare, howe Chyistes  
 wordes, as they were playne, for the  
 substaunce and foundacion of our by-  
 leef: So haue they in theyr playnes,  
 mayntened þe true byleef of the chur-  
 che, as this authoꝝ for. viii. C. & xvi.  
 yeares past, declareth euidently, and  
 testifieth playnely, yf thou wylte vñe  
 hym, for comfyrnation of that thou  
 doest, yfste truely byleue, & not abuse  
 hym, after the facyon of the worlde, to  
 wrythe hym, & mystake hym, as some  
 men do the scripture. And to thintent  
 thou mayst be the moze able, to mete  
 with suche as wolde abuse them selfe  
 in hym, and thy selfe the depelyer con-  
 ceue the godly lerned consideration,  
 of this wyter in the matter: I wyl  
 note certayne thynges vnto the, woꝝ-  
 thy to be noted. Yfste this man testi-  
 fieth, the pꝛesence of the natural body  
 and bloud, of our sayour Chyist, in  
 the



the sacramēt of thaulter, and expresse  
ly reproueth the vnderstandynge of  
them that wolde saye, there shulde be  
but a figure, as at thys letter. G. in þ  
margin þ shalt find, so as thou hereit  
by this authoꝝ, truth affirmed and  
falsch d condemned. This man te-  
stifieth also the worshippinge of the  
Sacrament, with inwarde and out-  
ward clenness, deuocion of the soule,  
and outwarde gesture of the body, as  
thou maiest se, in the letter. H, wherein  
thauthoꝝ declareth a congruence, and  
conueniencye, that as the meate whi-  
che we receiue and worshyp, is dub-  
ble, and conteyneth Ch.istes fleshe  
and godhed, so shulde our worshyp-  
ping be dubble, þ is to say of our two  
partes of body & soule which both be  
nourished by this p̄cious meat. And  
where þ findeit this letter. A. the au-  
thoꝝ sheweth that as we be dubble, &  
of two partes, that is to say, body and  
soule; so shuld we haue a dubble, nati-  
uities, & a dubble meat. The dubble na-  
tiuite

trinitie, is of water and þ holý ghóft,  
 of water agreable to our body as cor-  
 poꝛall, & the holý ghóft to our soule,  
 which also agreeth, with that Grego-  
 ry Nazianzene writeth, εἰς τὰ ἐπιφά-  
 νια, ὥσπερ ἦν πνεῦμα καὶ σὰρξ, οὐ τὸ πνεῦ-  
 ματι τελείων καὶ ὕλατι. As he was spí-  
 rite & flesh: so god perfiteth w water  
 & the holý ghóft. And as for this pꝛe-  
 cious meate, þ authoꝛ sheweth that it  
 is a meate double & not one, as where  
 thou fyndest this lettet L. where he  
 saith, The body vnited to þ godhed &  
 deítie, is not made one nature, but re-  
 mayneth, two natures. And bicause þ  
 natures be two, he calleth Chꝛistes  
 body our meate in þ sacramēt, a dub-  
 ble meate. And yet thou mayst fynd in  
 the letter. F. that he calleth it but one,  
 as where he saith þ the bread & wine,  
 chaúged by gods mighty worde into  
 the body & bloude of Chꝛiste, be not  
 two but one, and so there remaineth  
 the onlý substance of the body, and  
 bloude of Chꝛiste, where as yf the

nature of bread remained also, he wold  
haue called it in that respect, two, as  
he doth in the other places in two na-  
tures vnited. And so thou seest where  
remaiue two natures vnited, they be  
called in that respect two & double,  
and not one, and yet agayne because  
in the consecration there is not an v-  
nion of bread to the body of Christe,  
but transmutation, and as the worde  
transmutation expresseth an alteratiō  
of substance, the sacrament is not cal-  
led two, but one. And concerninge  
worshyping, this is to be noted that  
this great clerke was not ignorant of  
the wordes of the gospel. Io. iiii. that  
Veri adoratores adorabunt patrē in  
spiritu & veritate. True worshyp-  
pers shall worshyp in spirite & truth,  
And yet speaketh this auctor of wor-  
shyping to the body, for by the texte  
of the gospel, is not denyed outward  
adoratiō with the body, whiche body  
is with the soule created of god, and  
shalbe hereafter glorified to the soule  
but the



but the sense of that text declareth the true order of adozation, whiche must be rooted, grounded, and directed by the sppyte and truth, and from thence it must procede, & where that fayleth, the reste is hypocrisie. But elles that the body shulde not folowe and obeye the soule, and be affected as the soule is, and with outwarde semely gesture repesente þe same, that we myght not saye as Dauid dyd. Cor meum & caro mea exultauerunt in deū viuū: Gal. 83.  
 My harte and my fleshe, hath reioyced in the liuynge god, there is no suche scripture, but Christes hauour in the tyme of his prayenge teacheth the contrary, for he fell downe on his face and prayed. And the publicane commended in the gospel, knocked on his breste & prayed. And in this author thou seest an exhortation for men to laye theyr handes on crosse. And good men haue taken greate comfort in the sygne of the crosse, wherwith they haue blessed them selfe, and haue

**C**ertulian.

To. 6.

ben glad to receyue the blessinge of  
other with the token of the crosse. And  
therupon Tertullian in his worke  
De resurrectione carnis, sayth: Caro  
signatur, ut anima muniatur. The fleshe  
is marked, that the soule maye be de-  
fended. But to retorne to my purpose  
to note vnto the that is notable in  
Danaescene in the lettre, C. to them  
that aske, and humbly question, howe  
these myeries be wrought: like aun-  
swer may be made, as Gabriell made  
vnto our Lady, by occasion wherof  
thou mayest make two sortes of que-  
stions, wherof one procedyng of pride,  
arrogancie, doubtfulness & mistrust  
declareth incredulite, such as the Ca-  
pharnaites made whe they said, How  
can this man geue vs his fleshe to  
eate? And another in mekenesse and  
humilitie, w<sup>th</sup> delyre of so moche know-  
ledge only, as the secrecie of the thing  
permytteth, wherein the hole is remyt-  
ted to goddes power & omnipotence,  
with which our Lady cōtēted herself,  
and

and sayd, Ecce ancilla dñi, fiat mihi Luc. i.  
 secūdū verbū tuū. Lo the handmayd  
 of our lord, be it to me, acco:dyng to  
 thy wo:rd, which was gods wo:rd, by  
 the omnipotēcie of which, when we se,  
 howe many thynges aboue mans ca-  
 pacite haue ben wrought, why shulde  
 it not suffice to stape men fro further  
 arguyng & reasoning, in the most blef-  
 sed sacrament of the aulter? Another  
 thyng thou mayst marke in the lettre  
 D. þ this aucto: testifieth how chryst  
 made the b:ed & wyne to water, & is  
 body & blood, wherby thou mayst per-  
 ceyue howe it hath ben taught in the  
 church cōstantly, that after the cōse-  
 cratiō þ substance of b:ed remaineth  
 not, and yet it is called b:ed, for it is  
 called that it was, as I shall speake  
 hereafter. And albeit when thautho:  
 alludeth to the cole seen by Esau, as  
 thou mayest se in the letter K. he ma-  
 keth this resemblaunce, that as the  
 cole is not wood alone, but wood to  
 fyre, so the food of cōmuniō which is

H. liii.

in



in latyn, Panis communio<sup>n</sup>is, and in  
greek, ἄρτος κοινωνίας hath the deitie  
adioyned vnto it, thou mayest pceiue,  
by that streight foloweth, how he bled  
the worde Panis, to signifie the bodye  
and fleshe of Chyste wherevnto the  
deitie is annexed, whiche bodye and  
fleshe, is the substance of the nour-  
riture in this holy meate, acco<sup>r</sup>dyng  
304.6. as Chyste sayde. Panis quem ego da  
bo vobis, caro mea est, & Caro mea  
vere est cibus, whiche fleshe, hauyng  
the godhed annexed vnto it, is of two  
partes, as the cole is, and remayneth  
two natures, and so is a dubble meat,  
to fede the body & soule of man, which  
be likewise two partes of man. And  
when he sayde in the letter. D. the  
bread hath the deitie annexed vnto it,  
he signifieth the bodye and fleshe of  
Chist, into whiche by goddes omni-  
potencie, the breade is conuerted, as  
thou mayest playnely see declared by  
hym, in the place where thou fyndest  
the letter F. and p̄ sētece befoze, in whi  
che

che he speaketh so plainly and openly, as can not be despyed more euidece for the matter. I can not p̄termytte also to note vnto the this, that maye serue for a lesson to such, as be captiuous of wordes, and by the outwarde apparaunce of them, note contradictions, thou shalt fynde in the letter M. that the sacrament is two, and not one, and in the lettre. F. one and not two, whiche be no contraries. ffirst in that place, where he sayth, they be not two, is signified that there is not two substaunces, of the bꝛeade and the body of Chꝛiste, but onely of Chꝛistes substaunce. Agayne, there be not two bodies of Chꝛiste, one in heauen, and ther in the sacrament, for as he sayth after in the lettre. E. the body of chꝛist descended not, but as we truely beleue in the article of our Crede, he sytteth on the ryghte hand of the father, and then if thou askest, howe can it be for the aunswer is, goddes worde is omnipotent, and the maner inscrutable.

H. v.

In

In the other place, where he sayth the  
sacrament is two and dubble, as in the  
letter. 1. there he declareth him selfe,  
that he speaketh of two natures, the  
humanite & the godhed. Thou maist  
note also, that albeit in one place, he  
sayeth, Chyistes body is verely in the  
sacrament, and it is not a figure: yet  
in the latter parte he sheweth howe it  
maye be called a fygure, not so, but  
there is the very bodye of Chyist, but  
that it is in the sacramente a pledge  
of the gloype to come, and his fedynge  
ys here, a fygure of that fedynge we  
sha'l haue in heauen, why he in the  
thyng is all one, for Chyiste is the  
feaste here and there, but the maner  
differeth. For then we shall haue full  
fructyon by knowledge and contem-  
placyon, in the steade of oure faythe  
and hope, wherby we receyue frute-  
fully Chyistes feedynge here. Thou  
maiest note also in the letter. O. howe  
astrayde he was, to be mystaken, by  
cause he spake of the generacion, of  
the



the spirite, whereof Chyestes fleshe  
 was conceiued, lest he should be sene to  
 agree with the Marcionites, & deny  
 Chyestes natural body, So captious  
 haue noughtie men euer ben, that stu-  
 dy to make of truthe, matter of con-  
 tention. In the letter. N. thou shalt  
 see the carnall reasons answered in  
 fewe wordes, with a (μὴ γίνωτο) in  
 greake, which signifieth a detestacion  
 of the speach before, as we speake to  
 one sillable in english, fye. And fye &  
 curse on them, that so lase and aimed  
 not. And of the company of suche, he  
 admonisheth all to beware in thende,  
 & note his reason why, with that al-  
 so saynt Paule alleged of the ethnike  
 authoꝝ, Corruptunt bonos mores, 1. Cor. 15  
 colloquia praua. Euyll talke corrup-  
 teth good maners. I write nowe, to  
 multitude in which be many to whom  
 I needed not, to haue made these no-  
 tes, onlesse I wolde foꝝ formalitie, ga-  
 ther notes as lawiers do in their les-  
 sōs, but yet I take, my selfe such plea-  
 sure in readdyng of the authoꝝ in this  
 place

place, who so liuely and godly setteth  
fozth this matter, and so fullpe aun-  
swereth all thwartinges to the con-  
trary, that I my selfe, delyte to tarpe  
in him, and wolde haue the reader do  
the lyke. For thautoz is notable, and  
of a great aunycentie, that is to saye  
viii. C. x. xvi. yeaes, & he wytteth in  
the greake tongue, for a furder testi-  
monye, and vnder the title, De ortho-  
doxa fide, of þe right catholique saith  
whiche hath nowe bene troubled, in  
this the highest mysterie. And herein  
they that can not tel what they meane,  
no: what they wolde haue: they be-  
gynne to speake of an other meaning  
in þe vnderstanding of christes plaine  
wordes, when he sayde, This is my  
body, which be the foundation of our  
faith in their right catholique vnder-  
standing, as the churche hath taught  
and good christē mē beleued hitherto.

**T**he deuyl hath another pece of  
sophistrie, whiche is in conter-  
sette cōtradictions, wherem he vseth  
foz

for a pꝛeface and introduction, a most  
 certeyne truth, which is, that truth a-  
 greeth in it selfe, and hath no parte co-  
 trarpe to another. wherfoꝛe seynge  
 þ̄ word of god, is an infallible truth,  
 it hath no contrarieties in it selfe. All  
 the woꝛlde must assent herunto. But  
 thus the deuyl pꝛocedeth to his canil-  
 lacion ad euidenter veris, per breuissi-  
 mas mutationes ad euidenter falsa.  
 Fro thinges euidently true, by lytle  
 chaūgingis, to thynges euidently fals,  
 Heauen and earth haue a kynde of co-  
 tradiction, Chꝛist is in heauen where  
 saynt Steuen sawe hym, Ergo he is  
 not in earthe, in the sacrament of the  
 aulter. Chꝛist ascended into heauen,  
 Ergo he tarieth not here. He sytteth  
 on the right hand of the faether, Ergo  
 he is not in the sacramēt of thaulter.  
 He is the creatour, for Omnia per ip-  
 sum facta sunt, All thynges be made  
 by hym, Ergo he is not a creature  
 made of bꝛead. He dwelleth not  
 in temples made with mans hande,  
 Ergo

Act. 7.  
 Archerball  
 of the dys-  
 tyllles for  
 physme.

Act. 1.  
 H. 1. 1.

Joh. 1.

Act. 17.



1. Thel. 4.

Ergo he is not in the boze' vpon the  
hygh aulter. Chriſt ſhal deſcende fro  
heauen to iudge the quye and the  
dead, Ergo he cōtinueth there and is  
not in the ſacrament of thaulter. And  
theſe be taken foꝛ notable contradic-  
tions and inſoluble ſophiſmes, and in  
eſſecte, in all theſe argumentes, there  
is no contrarpetie oꝛ contradiction in  
the thynges, but only a repugnaunce  
and impoſſibilitie to mans carnal ca-  
pacite. And therfoꝛe here is occaſion  
to admoniſhe men by the woꝛdes of þ  
pꝛophete, Niſi credideritis, nō intellis-  
getis. yf ye beleue not, ye ſhal not vn-  
derſtād. In this hygh myſtery where  
god woꝛketh his ſecret ſpecial woꝛke  
myſtaciouſly, it is ſufficiēt to knowe  
it is wrought, though I can not tell  
how it is wrought, ne howe it agre-  
eth with other of his woꝛkes, and yet  
it agreeth. But in this ſophiſtry the  
deuell maketh a man foꝛget goddes  
omnipotencie, excedynge our capa-  
cite, and cauſeth vs to meaſure gods  
doinges by our naturall imbecillite.  
Bycauſe

Eſa. 7.

Because we can not be in two places  
 at ones, distaunte one from an other,  
 we iudge the same repugnaūt in god,  
 but Chyrlies beinge in heauen, which  
 S. Steuen truely confessed, was no- Act. 7.  
 thinge contrary to saint Paules true  
 affirmacion that chyst was sene after 1. Cor. 15.  
 thascencion, to him in erth. It repug-  
 neth not to Chyrlies power, to syt on  
 the righte hande of the father in hea-  
 uen & yet fede the infinite number of  
 his people, with the same his most pre-  
 cious bodye in erth. It is no repug-  
 naunce, to gods goodnes, being crea-  
 tour of all, therwith in the fourme of  
 beade, to fede vs his creatures. In  
 which we say not, god is become & cre-  
 ature of bead (as the deuil inspireth  
 his mēbres to report blasphemously)  
 but & chyst famplierly, & of a ineruet-  
 louse entier loue towarde vs, conse-  
 crateth him selſe, in those fourmes of  
 bead & wyne, to be so eaten & drunkē  
 of vs. God filleth heauen and earth, & 1. Cor. 15.  
 is not comprehensible, to be contained  
 in temples made with mans hande, Act. 17.

Matt. 4. 9.

26.

Mar. 14.

Luc. 11. 21.

Joan. 7.

30. 10.

ne man can lymitte goddes dwelling  
place. God hathe power ouer man,  
but man hath no power ouer God.  
And therfore Salomons godly tem-  
ple, was no habitation to restrayne  
goddes presence frome other places.  
And yet scripture telleth vs how our  
sauoure Chyste god and man, hathe  
taught in temples, taried in temples,  
made with mans hande, and that he  
dwelleth with good men, and also in  
temples made with mans hande, for  
the assembly of good men, where good  
men truste to be releyued with comon  
prayer, and refreshed with the moste  
precious foode of his body and blod,  
he presenteth and exhibiteth hym selfe  
to be receyued and eaten, and there is  
present, and tarieth in the hoste con-  
secrate, not by mans ordinaunce (as  
the deuyl inuiously, and spytefully  
speaketh it) but by his owne institu-  
tion, to be a cōtynuall & dayly foode,  
wherwith beynge nourished, we may  
strongely walke, tyll we come to the  
mount



mounte of god, where is euerlastyng  
 lyfe. And this beyng of Chyst in the  
 most blessed sacrament, repugneth no  
 thyng to the continuyng of Chyst in  
 heauen, tyll the daye of iudgement,  
 whose most p̄ciouse humaine body,  
 nowe glorified & vnited to the diui-  
 nite, is not diuisible by tyme or place  
 ne by multiplication of time or place  
 can be multiplied in number, but re-  
 mayneth in the same numbet, and in  
 variacion of tyme, or alteration of  
 place, kepeth stille thappellacion, to  
 be called the same. And notyng this  
 well to be true, althoughe we can not  
 discusse it by our reason, we shall ease-  
 ly auoyde the deuylls sophistrie in  
 this behalfe: wherevnto we maye be  
 somwhat induced, by consideracion  
 of that god worketh otherwise in vs,  
 who by his gyfte of imaginacion &  
 thinkinge in our soule, maye represent  
 our selfe, although not in our grosse  
 bodye, whiche is corporall, yet in our  
 mynde (I say,) we may represent our  
 selfe

selfe, in dyuerse places at ones, & one  
distant farre from another. The phi  
losophers that sayed, Anima was to  
ta in toto, and tota in qualibet parte,  
the hole in the hole, and the hole in e  
uery parte, they coulde not se howe it  
was, and neuerthel's toke it so to be,  
and yet what a contradiccion is it, to  
call the parte, the hole? And furder, do  
not the wordes spokē of men, to a mul  
titude, passe hollye to euery one of the  
hearers eares indifferētly, that stand  
within the compasse of hearyng? And  
if the matter be intelligible to thē all,  
do not eche one heare and vnderstand,  
one as moche as another, beyng the  
speache but one, & not diminished, by  
the partipacion of the multytude?

These similitudes, do nothyng at  
teyne to expresse þ high mistery of the  
most blessed sacramēt, & in many thin  
ges vnylike and specially in this, þ in  
al these similitudes, be no corporall  
thynges spoken of, & in the sacrament  
is p̄sēt Ch̄istles very body, but these  
simily

similitudes only serue to declare, that  
 in these lower woꝝkes of god, whiche  
 we maye calle, *Posteria eius*, there be  
 many thiges exceding our capacities  
 to discusse the how they be, & we know  
 very certainly to be, & yet bicause they  
 be cōmō & quotidian, meruaile not at  
 the & much lesse doubt of them, & such  
 fōdnes hath mans curiositie, as was  
 noted by this saieng, *Quod ante pe-*  
*des est nō vidēt, cœli scrutāc plagas.*  
 that is afoze þ feet, they se not & serch  
 þ costes of þ heauē. The deuil tēpred  
 christ in a rare miracle, to make of sto-  
 nes directly bꝛeade, which to be þ po-  
 wer of god, the deuil then confessed, &  
 yet god did it not, bicause it shuld not  
 haue furdere his gloꝛie to þ deuill,  
 who was indurate. Neuertheles god  
 whose power ruleth, gouerneth & tem-  
 pereth þ woꝝkes of nature, doth cōti-  
 nuallly in þ woꝝke of nature, make of  
 stones bꝛeade, when corne is noury-  
 shed of the stones, & stones altered &  
 resoluēd into earth, which nourisheth  
 the corne seedes and encreaseeth the

Matt. 4.

A.ii.

same



same. and likewise in other woꝝkes of  
nature, sheweth dayly manyfold woꝝ-  
ders of his power, whiche we consy-  
der not, because they be commonlye  
done, and onely foꝝ raritie and newe-  
nes meruayle, when we maruayle at  
that is done, and not foꝝ the thyng.  
And herein the deuill vttereth his so-  
phistye, and maketh vs forget that  
is continually done befoꝝe our eyes,  
and by impossibilitie of oure carnall  
imaginacions, in thinges aboue our  
capacitie, seduceth vs, and deceiueth  
vs, in the beleefe of goddes high my-  
steries, and specially in the misterie of  
the sarrament of thaulter, whereby to  
hynder vs, and depꝛyue vs, of oure  
greate comfoꝝte and consolation, in  
the same, wherein God instituted,  
Memoriam mirabilium suorum & esca-  
se dedit timentibus eũ, that is to say,  
a memoꝝie of his maruayles & gaue  
hym selfe mete to them that louingly  
feare hym.

psal. 110.

Theer

**T**here resteth now to open the de  
uils sophistrie, in the peruerse,  
croked & craftie expositiōs of dyuers  
places of scripture, & saienges of holy  
writers, and of such wo. des, as be at-  
tribute to signifie & name that moost  
blessed Sacrament vnto vs, wherein  
hath ben moche paine taken, & moch  
craftie imaginacion deuised, to abuse  
the simple vnlearned wyttes, and vp-  
holde in errour, the maliciouse, arro-  
gant & newe fangled iudgementes.  
As touching scriptures, I wyl passe  
ouer, the franxies of them, who wrythe  
the pꝛincipall cheife texte, (I his is my  
body) from consecration of the sacra-  
ment, to the demonstration of Chi-  
stes body, there sittinge, and then my-  
nistringe vnto the apostels, wherein  
they declare their malyce, that they  
care not to chaunge the righte sense,  
with any other, were it neuer so fonde  
and false. The truthe they abhorre, &  
seke vtterlye for lyes, and then they  
embrace, who so euer bring them and

These fonde  
fooles were  
called among  
the Garmay-  
nes Tontis-  
tes for nota-  
ble folye ob-  
teyneth na-  
mes for me-  
morie of res-  
pious as wis-  
dom doth ho-  
nour & glorie

A. iiii.

tures

1. Cor. 11.

leane to suche exposicions of the scriptures, as helpe to the subuertiō of the truth. But let vs cōsider how sophistically they handle the wordes that Christe sayde, Do this in remembraūce of me, for here is made a great matter of the worde (remembraunce) which (they say) declareth, that christ hymselfe is not present in þe sacramēt, & that the sacramēt is but a memoꝛye of hym, but a remēbraūce of him. And here the deuyl lurketh in a lytle word (but) for in often repetitiō of remembraūces, the but is taken in, and the speche goeth round as though þe wordes imported, that þe sacrament is but a remēbraunce of Christe. In whiche speche yf (but) were lefte out (as the scripture hath it not) the word (memoꝛy oꝛ remēbraunce) is nothyng repugnant to Chistes presence in the moste blessed sacrament. For seynge Christe is the eternall word of god, & descended frō heauen into earth, not only to suffre for man, but also to declare the  
wyl



wyll of god to be obserued, folowed,  
 & obeyed vnto of man, whiche wyll of  
 god beinge taught vs by Chyriste, we  
 shuld not forget, but day & nighte w  
 the benefites also of chrystes passyon,  
 rememb:re ther w the wil of god, taught  
 vs in the same passion: can there be so  
 effectual a memorial of chrystes death  
 & teachings declared & taught in the  
 same death, as if w the eyes of oure  
 faith we se present the naturall body  
 of our sauour Chyriste, the selse same  
 body that suffred: If the hearynge of  
 chrystes death, entringe at a mannes  
 eares, or p seying of a picture or tinage  
 grauen, representing chrystes deathe  
 to p bodely eyes, doth styre vp mans  
 memozy to haue remembraunce of that  
 is done by chyst for hym: how moche  
 more doth p liuely presence of chrystes  
 natural body styre such as perfyte  
 beleue the p:ence of the same, to the re  
 mēbraūce of chrystes passiō: And if a  
 mong mē, where honest loue reigneth  
 as betwene p man & wife, such as be

J. iiii.

godly

godly conioyned in maryage they vse  
to leaue for memoꝝ of eche other in  
their absence, an unage of the selues,  
as lyuely set forth, as mannes crafte  
can attayne, knowpuge by experience  
that the image styꝛteth vp the memo-  
rie most effectually: Shulde we not  
thynke that our sauour Chꝛist moch  
more affected and ioynd in loue to  
his spouse the chꝛche, than any man  
is to his wyfe, hath lette the same  
churche his spouse, a moite perfyte  
image of hym selfe, that is to say, hym  
selfe for a memoꝝ, who by his omni-  
potencie, can exhibite and pꝛesent his  
very image, his owne very body w-  
out chaunge of place, or leaupng his  
seate in heauen, when & as ofte as it  
pleaseth him: Who also so loueth his  
churche, as we haue cause to thinke,  
he wolde do it, and by scriptures may  
vnderstand (yf we close not our owne  
vnderstandynges) that he doth it in  
dede in this most b'lessed sacrament,  
wherin his pꝛesence dothe most effee-  
tually

equally styre vp in good mens hartes  
suche a remembraunce of hole Chyist  
his benefites and p:eachynges toge-  
ther, as in this moſte holy cōmunion  
good men be ſo comforted, ſo ſtrength-  
ened, ſo conſermed in Chyiſtes doc-  
tryne, as therby ſhall in theyr ma-  
nours, theyr hauiours, theyr conuer-  
ſation and lyuynge, ſhewe & ſet forth  
in them ſelves, chyſtes death with his  
reſurrection alſo, whyles the daye of  
iudgement, when ſhalbe chyſtes ſe-  
cond comynge in maiestie and gloꝛye.  
And thus the holy vertuouſe mā Ba-  
ſile, expoundeth the wordes of ſainte  
Paule, As often as ye eate this bred,  
and drinke the cuppe of our loꝛde, ye  
ſhall ſhewe the death of our loꝛd, tyll  
he cometh, which wordes of S. Paul  
declare the ſtrength of this heauenly  
foode to woꝛke this effecte, & byynge  
forth ſuche frute in vs, not that euery  
man receyuyng the ſacrament, ſhulde  
with his tonge then make a ſermon,  
howe Chyiſte dyed foꝛ vs, whiche the

Basilius super  
epist. Pauli  
1. Cor. 11.

J. v.

p:e-



1 Cor. 11

presence of the sacrament it self pre-  
cheth, if men vnderstand who is there  
present, and this point shulde be lear-  
ned at ones, and so perfetely beleued,  
as it neded not to be learned againe.  
For it is the grounde, foundacyon,  
and begynnyng. But the sermō pre-  
chyng, & shewyng of Chyistles death,  
of such as receyue this moost blessed  
sacrament worthely, shuld be in their  
maners, & liuing, their lone & charite,  
their contēpt of the worlde & despye to  
be w god, wherby shuld appere þ by  
receiuyng this most p̄ciouse food, we  
remembre Chyistles death and passion  
for vs, & practise it effectually, & frute-  
fully in vs. For suche only, celebrate  
this holy cōmunion, with an effectua-  
ll remembraunce of hym. And yet  
euyl men do receiue the same, to their  
owne condemnation, which good mē  
do with a perfet remēbraūce of chyst,  
whose benefites w his p̄ceptes, they  
haue in effectuall remembraunce.  
Wherin forasmuch as the Corynthi-  
ans

and abused them self, S. Paule threa-  
 teneth them with gods sharpe iudge-  
 ment, which euery mā procureth him  
 selfe, when he receyueth the blessed sa-  
 crament vnworthely, not considering  
 noꝝ vnderstandyng, that there is in þe  
 feast, the very naturall body & blond  
 of our sauour chꝛist, whiche S. Paule  
 signifieth in those woꝝdes, nō dijudi-  
 cans corpus domini, whiche woꝝdes  
 be translate in englyshe, puttinge no  
 difference betwene the loꝝdes bodye.  
 And this place by such as pꝛesuming  
 of their owne knowlege, frame also a  
 sense of their owne makynge, oꝝ follo-  
 winge such as willyngly abuse theyꝝ  
 knowlege to subuert the trath, haue  
 ben mystaken, & of some so taken, as  
 though the Coꝝynthiās were in thole  
 woꝝdes blamed, because they (whiche  
 is a fond imaginaciō, & yet men that  
 wander alone go easely far wyde out  
 of the right way) toke the sacramēt, to  
 be the very bodye of Chꝛiste, and put  
 no difference, bytwene it and breade.

1. Cor. II

1. Cor. II

But

1. Cor. 11.

But saint Paule contrariewyse (as  
tholde authoꝝ expounde that place)  
Declareth in those woꝝdes, non dijudi  
caus corpus domini, how such as eate  
vnwoꝝthely, do not acknowledge, whō  
they receyue, For if they dydde, they  
coude not so abuse them selfe, and  
therfoꝛe the woꝝde (dijudicauis) signi-  
fieth not puttinge no difference, but  
not vnderstandinge, not considering,  
as the greake interpreters saye, ὅνκ  
ἰστράζων, ὅνκ ἐννοῶν τίς προκείμενος,  
not consyderinge, not vnderstanding  
who is in that feaste to be receiued,  
whose pꝛesence, if men cōsidered, they  
shuld nede none other admonishmēt,  
how to pꝛpare thē self to come thither,  
and howe to vse them selves at the  
same. An other scripture, is like-  
wyse misconstrued and crokedly ex-  
pounded. Spiritus viuificat, caro non  
prodest quicqꝫ, As though it were to  
be vnderstanded, that the pꝛesence of  
the naturall body & bloud of our saue  
our Christ, were not frutefull to vs,  
and

3a. 6.



and therefore by theyr reason shulde  
 not be there, where in dede our sauy-  
 our Chyste, refelled in those woordes  
 the grosse vnderstandinge of the Ca-  
 pharnaïtes, as though oure sauour  
 chyst had met to distribute his natu-  
 ral body in lūpes of flesshe, & so make  
 them a feast of it, and ther vpon gaue  
 a generall lesson vnto them, which ser-  
 ueth for þ true vnderstandyng of our  
 hole relygion, which is that our god-  
 ly lyfe is engendred in vs, not of the  
 flesshe, but of the spirite, for quod na-  
 tum est ex carne, caro est, quod autē  
 ex spiritu, spiritus est, that is bozne of  
 the flesshe is flesshe, and that is bozne  
 of the spirite is spirite, and the fayth-  
 full men be not bozne of the flesshe,  
 noz the flesshe reuealeth not the truth  
 of god, for the fleshy man can not see  
 goddes mysteres, and they that  
 dwell in the flesshe can not please god,  
 and thus scripture speaketh of the  
 flesshe, the carnall parte of man, not  
 illuminate by the spyrite of god, and  
 the

Joan. 6.

Rom. 8.

the Capharnaïtes fancied of chryſtes  
fleſh groſſely to be cut, as bochers do  
in the market, whiche ſo conſidered,  
profiteth nothyng, but only the ſpirit  
gyueth lyfe. And ſo ſpiritus viuificat,  
caro non prodeſt quicquam, the ſpi-  
rite gyueth lyfe, and the fleſhe profi-  
teth nothyng. By whiche maner of  
ſpeche, the fleſhe of our ſauour chry-  
ſtes moſt precious body, beinge caro  
uiuifica, lyuely fleſhe, and which hath  
the holy ſpirite inſeparably annexed  
vnto it, is not improued, but as it is  
by goddes hygh power miniſtered vn-  
der fourme of breade & wyne, is alſo  
moſt holſom & moſt comfortable vnto  
ſuch, as receyue it worthely, of which  
chryſt ſpake Caro mea vere eſt cibus,  
& ſanguis meus vere eſt potus, &  
panis quē dabo vobis caro mea eſt,  
My fleſh is verely meat, & my bloud  
verely drinke, and the bread which I  
ſhal geue you, is my fleſhe. And the  
ſpeech of this ſcripture Caro nō pro-  
deſt quicq̃, is in ſuch wiſe to be take  
as

Joan. 6.

1. Cor. 8.

2. Cor. 11.

Joan. 6.

as when S. Paule saith, Scientia in  
 flat, charitas edificat, wherein know-  
 ledge is not viterlye condemned but  
 only suche knowlege as wanteth and  
 is not tempered with charitie. And like  
 wise, littera occidit, spiritus viuificat,  
 wherin not al letters & writings, be  
 noted to do hurt, but only such, as be  
 destitute & want right & spirituall vn-  
 derstādyng, And after y<sup>e</sup> same fourme  
 sayd chyst, Spiritus viuificat, caro nō  
 prodest quicq̃. The spirite gyueth  
 lyfe, y<sup>e</sup> flesh profiteth nothing, which  
 is as muche to say, after the order of  
 vnderstādyng in y<sup>e</sup> former speeches,  
 that the fleshe profiteth nothyng,  
 where the spirite of god wanteth, whi-  
 che in the most blessed body of our sa-  
 uiour Chyst, is alwaye present, & can  
 not be seperate from it. Thus I haue  
 somewhat trauailed in the exposition of  
 this text Caro nō prodest quicq̃, whi-  
 che in dede pteyneth not to y<sup>e</sup> purpose  
 of y<sup>e</sup> matter, but only as y<sup>e</sup> deuil wan-  
 gleth with it, as he doth in sustaining  
 heresyes



Jo. 16.

heresyes with many other, & amonge  
other in this matter, these. If I go  
not from you (sayth Chyste) the holy  
ghoste shall not comme to you. And  
in an other place: ye shall not se me,  
foz I go to my father. And also in an  
other place. I leaue the worlde, and  
go to my father. with such lyke, whi-  
che sounde to improue the p[re]sence of  
Chyestes naturall body and blood in  
the sacrament of thaulter, but sounde  
so onely to such, as befoze they marke  
this sounde of wordes, wolde haue  
them to sound so. Foz that meane the  
deuyll vseth to inueigle men, fyrst to  
allure them by some worldely temp-  
tation, to be inclineable rather to this  
oz that opiniõ, and in many men, not  
foz any respect they haue to any truth  
oz falsshed, but only bycause they had  
rather haue it vnderstaded so, as they  
fanye, then otherwyle. And beyng so  
waywardly affected, they conceyue  
then of the scripture, as they do of a  
confuse soude of belles, that is to say,  
the

the selfe same sentence and meanynge  
 which they wold haue taken, and este  
 med for truth, and none other. And to  
 suche men, so inueyglyed by the deuyl,  
 it is harde to induce the perswasion  
 of truthe, for they care not for it, or be  
 maliciouse and euyl wylling against  
 the truth. And therfore wyledome (as Dapf. 1.  
 the wyse man sayth) can not entre in-  
 to them. The deuyl, for mayntenaunce  
 of his erroure, he ceaseth not to note Jo. 7. 8. 17.  
14. 15.  
 to the synple reader, how Chyrist spea  
 keth of goyng his waye, and goynge  
 to his father, and in another place of Job. 14.  
 leauynge the worlde, and in another  
 place, that he wyll be seene no moze of  
 them. And when the spouse is gonne Joā. 16.  
Matt. 9.  
 then we shall wayle and faste. All  
 which in the true vnderstanding, sig-  
 nifie to vs the absence from vs of  
 Chyriste, in his bodelye conuersation  
 amonge vs, in suche sorte as he was  
 befoze his passion, and befoze his ascē  
 tion (that is to say) to speake to vs, &  
 companie with vs, as he did with his  
 apostelles

apostelles and disciples, or to be felt  
of vs, as he was of saint Thomas, to  
the satisfaction of our bodely senses,  
whiche absence of Christ in conuersa-  
tion repugneth not to þe truth of our  
catholique faith, whiche is þe Chryste  
presenteth and exhibiteth vnto vs, his  
naturall body and bloode in the sa-  
cramēt of thaulter. For the diuersite,  
in the maner of beinges present, taketh  
away the contrariete that shuld seme  
in þe matter. Now as touching þe mis-  
construing & wronge taking, & some-  
time false bearing in hand, of that the  
good holy fathers, of christes church,  
haue witten of the most blessed sacra-  
ment of thaulter. Firste I shall saye  
this, that howe soeuer the same holye  
doctozs do agre, in the most certeine  
truth of our beleef, moch labour hath  
ben taken, to picke out wordes and  
sentences, and disseueringe them out  
of their places, by cyrcūstaunce, wher  
of they had their true vnderstanding  
to make the sound, to suche as wolde  
haue



haue it so, to the confirmatiō, of their  
 vnttrue & false doctrine, in this most  
 blessed sacramēt. And like as such as  
 labour, to confound the truth, be the  
 children of darkenes: So in the scrip-  
 tures & doctours also, they resorte to  
 serche þ truth, i obscure darke places,  
 where they may haue opportunitie to  
 iuggle & decetue þ simple reader. For  
 where þ doctours speke plainly agaiſt  
 their falsehead, they fare, as though  
 they knewe not that place. or had not  
 redde it, & then resort to another place  
 not so open & playne, and there fall to  
 coniectures & constructions of their  
 owne, & labour in exposition of those  
 obscure places, as though they could  
 there moze certeinly declare þ mynde  
 of þ doctours to conferme their lyes,  
 then the doctours thē self do in another  
 place of their own woꝝks, where they  
 plainly, openly, man feithly, & wout  
 ambiguitie, declare thē self to agre w  
 þ truth. And where as the truth grow  
 ded i scriptures, & opened moze clerely

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Cyprianus

by holy wryters, hath ben in Chyistes  
churche, after discussion and triall set  
forth in a holesome fashon, and con-  
uenient oꝛdꝛe of woꝛdes, which woꝛ-  
des, the true meanyng and vnder-  
standyng purged from all ambigui-  
ties, which mans busy witte hath also  
in holy woꝛdes engendꝛed, to thyntet  
as we beleue one truthe, we might al-  
so in woꝛdes and speache, vniiformely  
agree in the same truthe. Suche as  
laboure to bꝛeake this godly agre-  
ment in harte and tonge, they neuer  
ceasse, till by speache, they may bꝛing  
the truthe againe in a coꝛner, & with  
pꝛetence, they meane well and speake  
simply without obseruation, euen as  
they haue redde foꝛsoth, in that holye  
man, foꝛ example, (and in dede a ho-  
ly matyꝛ) saint Cypꝛiane, foꝛ him they  
alledge, which saint Cypꝛians spech  
as it was by hym deuoutly vttered,  
not disagreynge from the truth, so is  
it by these men, maliciousely brought  
foꝛthe, wherby to interrupte the con-  
sent

sent truly agreed on, both in þe speach  
 and vnderstandyng. I wyll somewhat  
 speake of this one speach of saint Cy-  
 prian particulerly, whereby þe mayest  
 esteeme (good reader) the deuply sophi-  
 strie, in handlyng of the rest. We be-  
 leue truely as the catholique churche  
 teacheth, that there remayneth no sub-  
 stance of bread in the sacramente of  
 thaulter, but the only substance of  
 the body and bloud, of our Sauour  
 Christ. And yet S. Ciprian, speaking  
 deuoutly of þe food & nourriture, whi-  
 che good chryste men receyue in the  
 communion of this moost holpe Sa-  
 crament, whereby the body and soule,  
 be conioyned with Christe, vseth the  
 worde Panis, and calleth the blessed  
 sacramente, sacramentalem panem,  
 whiche wordes be not perfytely expres-  
 sed in englysh, if in translatiō it were  
 termed sacramental bread (as malici-  
 ous fayned simplicitie pretendeth) but  
 rather sacramental fode, for Panis in

Panis.

k.iii.

not



not only bread, wherewith mē be fedde  
but also all other nourriture, wherw  
mā is susteined, which þ word (bread)  
doth not in englysh. but soundeth to  
vs a name of speciall nourriture, and  
foode made of co. ne. Now if any mā  
shal vnder p. erence of symple playne  
speche. cal always þ bread, in englysh  
whitch he findeth in latē, called panis,  
he myght aswel. wheresoeuer he found  
fella in latyn, call it in englyshe a sad  
dell, and then in translatynge some  
places out of latyn into englyshe, he  
shuld sōtyme set sodenly on horseback  
in englysh. him that he redde in latyn  
sitting in a seate on the ground. Herin  
the ignozant, that perceyue not this,  
will say, I vse sophistry, but I open  
the deuyls soohistry herin, wherewith  
he doth abuse the people in speache, &  
entangle them so in it, as they for wāt  
of other knowlege, can not wade out,  
and therfoze alloweth him, that when  
he readeth in saint Cyprian. the sacra  
ment of the aulter, called sacramenta  
lem

Iem panem, calleth it in englyshe sa-  
 cramentall bꝛede. And here he spurneth,  
 and will ye make me beleue, saith he)  
 that panis signifieth not bꝛede: & then  
 foꝛ confirmation, adde this. Say we  
 not in our Paternoster, Panem no- Matt. 6.  
 strum quotidianum da nobis hodie:  
 whiche is translate in englysh, Gyue  
 vs to day, our dayly bꝛede: And in  
 dede, if I wolde replie throuly here  
 vnto, I must say moꝛe, the it were ne-  
 cessarye now to entreate, & yet I may  
 not passe it all ouer. Foꝛ I muste saye  
 that panis in our Paternoster, signifi-  
 eth not only bꝛead, but all foode, both  
 foꝛ the body and soule, and is so well  
 knowen by the exposition that in the en-  
 glish, when it is translate bꝛede, we  
 maye easely conceyue by a parte, the  
 reste, and by sygnification of some  
 parte, the hole. But where as there is  
 an errour spꝛedde by the deuill abꝛode  
 against Chꝛystes myꝛacle, in conse-  
 cration of his most pꝛecious body, in  
 the Sacrament of the aulter, whiche  
 errour

errour is, that there shuld after the co-  
secration remaine bread, in this tyme  
of errour to translate in euery place þ  
woꝛde Panis, that signifieth in some  
place foode,) into the englysh woꝛde  
(bread): can that be without a malici-  
ouse purpose to aduaunce the deuils  
enterpryse with his sophistrie, cloked  
vnder pꝛetēce of playnes: After whi-  
che soꝛte of out ward simplicitie, wher-  
with to cloke malice: Some when  
they shulde speake of the blessed sa-  
crament, and with the catholike chur-  
che confesse the truth therin playnely  
& opely, then they say, they wyl speake  
as S. Paul spake, & his woꝛdes they  
wyl vse, whiche were wꝛitten by the  
holy ghost, and foꝛ so moche they saye  
true, and herewith they wyl aske dis-  
daynefully, whyther any man wyl coꝛ-  
recte S. Pauls teachyng: as though  
there were any such sacrilege intēded  
against gods scripture, where in dede  
this is onely despyed, & necessary in  
Chꝛistles churche, that one shulde vn-  
derstand



derstande another, & all conceyue one  
 true meanyng of S. Paul, whose most  
 holy true wordes, diuers (as S. Pe-<sup>2. Pet. 1.</sup>  
 ter saith) haue for the hardnes of the,  
 peruersly vnderstanded them, for the  
 excheuing wherof, it is necessarily re-  
 quisite, that preseruing the wordes of  
 S. Paule inuiolable, as they be most  
 holy, we shuld in other wordes & facio  
 of speche truely agreed on in þ chur-  
 che, confesse in all tonges, the truthe  
 playnly, in such wyse, as such as haue  
 their byleef establyshed in one vnder-  
 standyng, shuld also vtter the same in  
 one maner of speche, wherby þ speche  
 which is ordered of god, to do seruice  
 to exp, esse the inward meaning of the  
 harte, to the knot & coiunction of men  
 in vnitie, be not by the variacion & di-  
 uersite in it, matter and occasio of dis-  
 corde & cofusion, wherin the deuyl by  
 his membes trauayleth by all mea-  
 nes, to disseuer that chyst hath cōgre-  
 gate, & to dissolue þ chyst hath knytte  
 togothet. But to retorne to the doc-

toꝝ and fathers of the churche, who  
leste moꝝt playne, & euident testimonie  
in their wꝛitynges, of their opleeꝛ in  
the sacrament of thaulter, even the ve  
ry same that among good men conti  
nueth styꝛ. Hath not Frith foꝝ al that,  
in a detestable boke remaynyng after  
hym in English, defamed Tertulian,  
Chꝛisostom, & S. Austin in þe mattere  
And hath not befoꝛe him Decolam  
padius in our tyme, most maliciously  
& vntꝛuely, in falselꝛ repoytꝛng those  
holꝛ iné, attépted the same: And hath  
not this ben theyꝛ craft herin, to seke  
out places of derkenes & ambiguite,  
wher wꝛ to deceyue them selue & other  
also: As foꝝ example. If they redde  
any doctoꝝ in any place of his boke,  
cal the sacramēt of thaulter, a figure,  
oꝝ a signe, that place they broughte  
foꝝthe, & they put to, the deuilles syl  
lable (but) & sayde, those doctoꝝ take  
it to be but a signe, but a figure, and  
but a memoꝛie; herin the but, hath  
done moche hurte, foꝝ it is sleightly  
bꝛought

brought in, & a smal syllable. For this  
 is in dede cōuenient that chꝛist in his  
 body lꝑuing, shuld be a figure, signe,  
 and memoꝝy of his body dedde vpon  
 the crosse foꝝ vs. and Chꝛist in the sa-  
 crament of thaulter, to be a figure of  
 his mysticall body the churche, which  
 he vniteth to hym in that sacrament,  
 and of that effecte, the sacrament of  
 thaulter is named the holy commu-  
 nion, and bycause the maner of Chꝛi-  
 stes beyng in the sacrament, differeth  
 from his maner of beyng as he satte  
 at the boꝝde with his disciples, al-  
 though the selfe same body was in  
 the sacrament, that satte at the boꝝd,  
 and the selfe same body is now in the  
 sacrament, that is now in heauen, not  
 by shꝛyftynge of places, but by omni-  
 potencie, wherby god inaye do all,  
 foꝝ these considerations in all these re-  
 spectes, the speche hath not ben ab-  
 hoꝝred to call the sacrament of thaul-  
 ter a figure, and to call it a signe, and  
 a memoꝝpall, foꝝ soo it is, but not  
 onely

*Vnus Panis  
 unum corpus  
 multi sumus,  
 qui de uno pa-  
 ne et uno ca-  
 lice participa-  
 mus:*

*1. Cor. 10.*



Beware of  
the exclusi-  
ues, that  
they exclude  
the not, fro  
the frute of  
the truth.

Heb. 1.

Jo. 14.

Luc. 10.

onely a figure, not onely a signe, not  
onlye a memoriall, but therewith the  
thinge it selfe, as the same Doctours  
that haue vsed, those wordes (signe) &  
(figure), do plainely testifie. Nowe if  
mans witte, by the deuyls instigaciō,  
shall trauaile with sophisticacion in  
wordes, to subuerte the truth: what  
can remaine vntouched, of that we  
shuld haue most sure: we beleue true-  
ly, that Christ is the same substance  
with his father, to the condemnacion  
of tharrians, And yet saint Paule in  
his epistle to the Hebrewes, calleth  
Christ, the image of his fathers sub-  
stance. Then (saith the deuil) if christ  
be but the ymage of his fathers sub-  
stance (do ye not se howe (but) crepeth  
in) then is he not the same substance.  
Nowe bycause Christ sheweth vs the  
father, as he said to Philip, Philippe  
qui videt me, videt & patrem, Phy-  
lyp, he that seeth me, seeth my father,  
and in another place. Nemo nouit pa-  
trem, nisi filius, & cui voluerit filius  
reuelare,

reuelare, No mā knoweth the father,  
but his sonne, and to whome he wll  
reueale it . Et deum nemo vidit Jo. i.

vn̄, vnigenitus filius, ipse enarrauit.

Neuer man sawe god, his onelye  
begottē sōne, hath shewed him forth:

For these effectes, ch̄ist is the ymage  
of the fathers substaūce, and we may

not therfore, make the deuils additiō  
of (but), or make y captious sophisme

of **M**enedemus . Alterum ab altero,  
alterum est , The image is not the

thyng wherof it is the image, as mā  
is not god, of whom he is the image:

Ergo Ch̄iste, is not the same sub-  
staunce with the father, being (as **S.**

**Paules** wordes before reherse pur-  
por̄te) the image of his substaunce.

And as this argument is folyshe in  
this pointe, and yet captious to de-

ceyue the vnlearned: So be the argu-  
mentes, made against the **S**acramēt

of thaulter, of the worde (fygure) or  
the worde (sygne) or the word (memo-

rye) or the worde (Symbolum) token,  
whychē

This was  
a notable  
sophisme.

Luthers  
secte in wor-  
des graunte  
the p[re]senc[er]  
and yet in  
dedes deny  
it, wh[er]e they  
forb[idd]e the  
worshipp-  
p[er]p[et]rate of it.

which wordes for a certeine relation,  
may be spokē of it, without p[re]iudice  
of the true substaunce, there p[re]sent,  
of the body & blood of Ch[ri]st, besydes  
those relations. And thus Luther &  
all that folowed hym haue defended  
agaynst Decolampadius, & enforced  
Bucer, by declaration of the places,  
to yelde vnto hym in it, & to confesse  
the p[re]sence of the naturall bodye of  
our sauiour Ch[ri]st, notwithstanding  
those termes of (figure, signe, & me-  
mo[ri]e) the misconstruinge wherof,  
was but inere caullaciō & sophistrie.  
So as to cōdemne y[et] madnes of such  
as folowe Frith, o[er] Decolampadius,  
o[er] Swinglius, o[er] amonge vs, Joye,  
Bale, Turner o[er] such like the deuils  
lymnes: the truth of Ch[ri]stes church  
hath thayde of all Luthers secte, But  
wout their ayde the truthe's strength  
is sufficient. & bycause thou mayst se  
(reader) how playnly y[et] holy fathers  
haue spoked of the most blessed sacra-  
mēt, wherby the moze so abho[rr]e the  
blas-



blasphemy of some, such wretches, as  
 most villainously wryte, spake (and  
 as they dare) test at this day: ¶ Wyl of  
 certayne notable wryters, such onelye  
 as were befoze one thousand yere past  
 take out theyr playne confession of  
 this most blessed Sacrament, by re-  
 dyng wherof, good men may conceiue  
 as much ioyful pleasure, to the confir-  
 mation of their beleef, and sweete med-  
 tatiō therin, as lewde, lyght persons,  
 take wanton delyte to here scoffinge  
 & iestinge, to the depzauation of the  
 same, *nō diuidicātes corpus domini.* *1. Cor. II.*  
 And fyrst, ¶ I shall reherse, that hath be-  
 spoken of this p̄ecious sacramente,  
 by one of the first since ch̄iste, as of  
 saint Andzewe thapostle, who conti- *D: Andreas*  
 nuing cōstantly, in the true confessiō *Apo.*  
 of ch̄ist, & abhorryng ydolatry, when  
 he was moued therunto, by Egeas,  
 said in this wise. *Omni potēti deo, qui*  
*unus & uerus est, ego oī die sacrifico,*  
*nō thuris fumū, nec taurorū mugitū*  
*uū carnes, nec hircorū sanguinē, sed*  
 immas

Immaculatum agnum, quotidie in al-  
tari crucis sacrificio, cuius carnes,  
postq̃ omnis populus credentium,  
manducauerit, & eius sanguinem bi-  
berit, agnus qui sacrificatus est, inte-  
ger perseverat & vnus, Et cum verè  
sacrificatus sit, & verè carnes eius  
manducatae sint a populo, & verè san-  
guis eius bibitus: tamen (vt dixi) inte-  
ger permanet, & immaculatus & v-  
nus. **I do every daye (said saint An-**

**drewe)** sacrifice to God almyghty,  
whiche is the true and one God, not  
the smoke of incense, not the fleshe of  
lowinge bulles, not the blood of go-  
tes, but **I sacrifice** dayely in thaulter  
of the crosse, the lambe wout spotte,  
whose fleshe after all the faythfull  
people haue eaten it, and droncke the  
blood of it, the lambe that is sacrifi-  
ced, cōtynueth hole and on lyue. And  
all be it this lambe is verely sacrifi-  
ced, and the fleshe of it verely eaten of  
the people, and the blood of it verely  
druncken: yet, as **I sayde**, it remay-  
neth

**He saith**  
not, in fe-  
gure, but ve-  
rely eaten &  
verely dron-  
ken.

**I do every daye** (said saint An-  
drewe) sacrifice to God almyghty,  
whiche is the true and one God, not  
the smoke of incense, not the fleshe of  
lowinge bulles, not the blood of go-  
tes, but **I sacrifice** dayely in thaulter  
of the crosse, the lambe wout spotte,  
whose fleshe after all the faythfull  
people haue eaten it, and droncke the  
blood of it, the lambe that is sacrifi-  
ced, cōtynueth hole and on lyue. And  
all be it this lambe is verely sacrifi-  
ced, and the fleshe of it verely eaten of  
the people, and the blood of it verely  
druncken: yet, as **I sayde**, it remay-  
neth

neth hole, without spotte, and styl on  
 lyue. These be the wordes of the holy  
 Apostle and martyr saint Andzewe,  
 who knewe the truth of that is writte  
 by the euangelistes, before the Euan  
 gelies were written, and he knewe it  
 taught of our Sauour Chyste, &  
 speaketh herein consonantlye, to the  
 wordes of scripture and the fayth of  
 the catholique church, wherein if thou  
 wylt spurne, because S. Andzew spea  
 keth of dayly sacrifice, & S. Paules  
 true doctrine is that, Chyst was but  
 ones sacrificed on the crosse, and then  
 it was (as S. Paule sayth to the He-  
 bzeues) perfited for euer, being a hole  
 and sufficient sacrifice for all the syn-  
 nes of the worlde: Thou doest herein  
 reherse a true sayeng of saynt Paule,  
 suche as all the worlde must confesse.  
 For the sacrifice of Chyste, is eternal  
 and is one, perfite, cōsummate, suffi-  
 cient, auayleable sacrifice, and nedeth  
 no repetitiō, or iteracion for the more  
 validitie of it. And yet this truth, is

Hebre. 8.

L.

no:



Hilarius.

Rom. 21.  
1. Cor. 11.

thinge touched or prejudicate, with  
the dayly sacrifice of Christ in the au-  
ter, which to him that beleueth is ease-  
ly declared, and to hym that will wā-  
gle against all truthe, is in vayne en-  
treated of, and (as Hilarius sayth)  
Non est humano aut seculi sensu; in  
rebus dei loquendū. Godly matters  
shulde not be commened of, after car-  
nall vnderstandynge. But as saynte  
Andrewe spake, so the churche doth  
practyse it. For Christe is daylye  
offered and sacryficed on the aulter.  
If thou askest by what auctorytie,  
it may be aunswered, by chauctorytie  
of Christes worde, who saide, Hoc fa-  
cite, Do this, and saynte Paule as  
Damascene noteth it, sheweth howe  
longe, in the wordes donec veniat, tyl  
he come, and hath from the beginning  
taught his church, so to vnderstande  
hym. If thou askest, howe can (ones)  
and (manye tymes) stande togyther?  
This (howe) declareth, yf it be con-  
tencypous, thou doest not yet beleue,  
but

but arte in mystruste of the churche,  
that teacheth the, and if thou askest  
in humylyte. Saynte Chrysostome  
in expoundynge that place of saynte  
Paule to the Hebrewes, where the  
once offerynge is spoken of, openeth  
and dyscusseth thy doubt as follo-  
weth. Nonne per singulos dies offe-  
rimus? Offerimus quidem, sed ad re-  
cordationem facientes mortis eius.  
Et una est hæc hostia, non multæ.  
Quomodo vna est, & non multæ? Et  
quia semel oblata est illa, oblata est  
in sancta sanctorum: hoc autem sa-  
crificium, exemplar est illius, idip-  
sum semper offerimus. Nec nūc quis-  
dem alium agnum, crastina aliū, sed  
semper idipsum. Proinde vnum est  
hoc sacrificium, Aliquin hac ratione,  
quoniā in multis locis offertur, multi  
Christi sunt? Nequaquam, sed vnus  
vbique est Christus, & hīc plenus exis-  
tens, & illic, plenus, vnū corp⁹. Sicut  
enim qui vbique offert, vnū corpus est

D. Chrysost. sup  
epist. ad He-  
breos.

L. ii.

& non

& non multa corpora: ita etiam & v-  
num sacrificium. Pontifex autem no-  
ster ille est, qui hostiam mundantem  
nos, obtulit, ipsam offerimus & nūc  
quæ tunc oblata est, consumi non po-  
test. Hoc autē quod nos facimus, in  
commemorationem quidem fit eius,  
quod factū est. Hoc enim facite (in-  
quit) in meam commemorationem.  
Non aliud sacrificium, sicut pōtifex,  
sed id ipsum semper facimus, magis  
autem recordationem sacrificij ope-  
ramur. Sed quia sacrificij huius men-  
tionem feci, volo pauca ad vos dice-  
re, quæ recordamini, pauca quidem  
mensura, magnā autem habentia vir-  
tutem & utilitatem. Non enim nos-  
tra sunt, sed divini spiritus, quæ di-  
cuntur. Quæ ergo sunt? Plurimi ex  
hoc sacrificio, semel accipiunt in to-  
to anno, alij bis, alij sæpius. Ad omnes  
ergo, nobis sermo est, non ad eos qui  
hic sunt tantum, sed etiam ad eos qui  
in heremo sedent. Illi enim semel in  
anno participantur, fortassis enim &  
post

Heb. 9.



post duos annos. Quid ergo est?  
 Quos magis acceptam? Eos ne qui  
 semel, an eos qui sepius, an illos qui  
 raro accipiunt? Neque illos qui semel,  
 neque qui sepius, neque qui raro, sed eos  
 qui cum munda conscientia, qui cum  
 mundo corde, cum vita irreprehens  
 sibili, istuc semper accedunt. Qui vero  
 tales non sunt, neque semel. Quid ita?  
 quia iudicium sibi accipiunt, & dam  
 nationem & supplicium. Et non mis  
 reris. Sicut enim cibus, naturaliter nu  
 tritorius extans, si in eum qui prauis  
 cibis corruptus est, incidat, omnia per  
 dit & corrumpit, efficitur occasio mor  
 bi: sic etiam ista que ad hæc terribi  
 lia pertinent sacramenta. Frueris men  
 sa spiritali, mensa regali, & iterum pol  
 luis cæno ostium, perungis vnguē  
 to precioso, & iterum fœtoribus ilud  
 imple. Dic mihi rogo, post annum,  
 perceptionem participaris, quadra  
 ginta dies putas tibi sufficere, ad mū  
 dationem peccatorum totius tempo  
 ris, & iterum septimana transeunte,

L.iii,

trades

trades teipsum sordibus primis? Die  
 enim mihi, si saluus factus, quadra-  
 ginta diebus ab egritudine longa, ite-  
 rum te illis morbificatoribus cibis  
 tradas, nonne & primum laborē per-  
 des? Si enim naturalia sic mutāt, quā-  
 to amplius voluntaria? Vt puta uelus-  
 ti quid dicor? Naturaliter uidemus, &  
 sanos habemus oculos, secundū natu-  
 rā, sed aliquando ex mala quadā affe-  
 ctione, leditur noster obtutus. Si igit  
 naturalia mutantur, quanto amplius  
 quę ad uoluntatē pertinet? Quadragin-  
 ta dies, tantū tribuis saluti animę tuę,  
 arbitror autē quia neq; quadraginta  
 dies, & speras propitiari deū. Locaris  
 magis. ¶ I wil translate al this place, for  
 it may edifie y reader, in this, & other  
 matter. Do we not (saith s. Chrysosto-  
 me) offer daylye? we do in dede offer,  
 but i remēbraūce of his death. And it  
 is one sacrifice & not many: How is it  
 one & not many. For being ones offe-  
 red, it is thē presented, in y inward most  
 holy place, wherof this our sacrifice,

It is special-  
 ly to be mar-  
 ked, howe s.  
 Chrysostome  
 calleth it the  
 same sacri-  
 fice.

is a representacion, so as we offer al-  
 waye the same, not one lambe nowe, &  
 another at another tyme, but at all ti-  
 mes the same, So as it is but one sa-  
 crifice, or elles by the same reason, bi-  
 cause Christ is offred in many places  
 we might saye there were many Chri-  
 stes, whiche is not to be allowed, for  
 in euery place of offeringe, is but the  
 same one Christe, here full and hole  
 Christ, and there full and hole christ,  
 and euerye where, the same one body,  
 And as the sacrifice, euerye where,  
 where it is offred, is one bodye, and  
 not many bodies: so it is also, but one  
 sacrifice. And our chief byshop, is he  
 that offred the holste, that censed vs,  
 and þe same holste, we offer also now,  
 whiche bepng then offred, coulde not  
 be consumed. For that we do, is in re-  
 membꝛaunce of that was done. For  
 Christe sayde, Do this in remēbraūce  
 of me. wherein we do not make ano-  
 ther sacrifice, as the byshop of the old  
 lawe dyd, but make alwaies the same

The same  
 one christ of-  
 fered in eue-  
 ry place.

The circum-  
 stances of  
 tyme & place  
 encrease no  
 accompte in  
 number whē  
 we speake of  
 the sacrifice  
 of Christ.

L.iiii.      sacr



This is to  
be noted for  
the vse of the  
church in his  
tyme.

sacrifice, or rather worke the represen-  
tation of y<sup>e</sup> same. But because I haue  
made mention of this sacrifice, I will  
speake a fewe wordes to you, whiche  
ye remember, a fewe wordes in mea-  
sure, but conteynynge great pyth and  
commoditie for you. That I shal say,  
procedeth not of my selte, but of thin-  
stigation of gods holy spirite. What  
wyl I saye then? This it is, that ma-  
ny be partakers of this sacrifice once  
in the yere, some twyse, and some ofte-  
ner. My speache is directed to al, not  
onely to those that be here, but also  
those that lyt in wyldernes. For such  
be houseled ones in the yere, perad-  
uenture not in two. What is the mat-  
ter then? Whom do we moost allowe?  
Those that receyue ones in the yere,  
those that receyue oftener, or those  
that receyue seldome? Neyther those  
that receyue ones, nor them that re-  
ceyue oftener, nor them that receyue  
seldome, but those that alwayes come  
to be partetakers of this sacryfyce,  
with a

with a cleane conscience, with a cleane  
 harte, and a lyfe wythoute reproche.  
 And those that be not suche, I allowe  
 them not to come ones, **W**hy so? By  
 cause they receyue iudgement, dam-  
 nation and punishment. And hereof  
 maruayle not. For as meate beinge  
 naturally nourishyng, whē it happe-  
 neth to come into hym, that is corrup-  
 ted with euyl meates, marreth and  
 corrupteth all, and is occasion of a  
 sycknes and disease: So lyke wise, **h**e  
 is cōteined in this dreadfull sacramēt,  
 where thou hast fruition of spirituall  
 foode, haste fruition of the kynges ta-  
 ble, and after defyleste thy mouthe a-  
 gaine w<sup>th</sup> fylthy mire, **h**e art throughe  
 anoynted with **h**e precious anointmēt,  
 and fyllest thy selfe againe, with euyl  
 sauering stenches, I praye the tel me.  
**O**nes in **h**e pere, **h**e reparest to this ho-  
 ly communiō. Dost thou thinke .xl.  
 dayes sufficient, to clense thy synnes  
 of all that tyme past, & within a weke  
 after, retorne to thy former filthines?

**H**owe

**H**e required  
 not onely  
 faste, but  
 sayth with a  
 company of  
 many vertu-  
 es:

**H**e calleth it  
 a dydful sa-  
 crament.

**T**his was  
 the lent spēt  
 in the prima-  
 ryue church,  
 & now some  
 wolde vse it  
 like other ty-  
 mes.

How saiest thou to me, If thou wart  
in .xl. daies, healed from a longe bode-  
ly disease, and shuldest returne to that  
meate, that was cause of thy disease,  
haddest thou not lost thy former la-  
bour? If the naturall partes of man,  
be so sone altered, with moch lesse, the  
partes of mans wyll, may be chaun-  
ged, wherein I meane this, that as we  
naturally se, and haue by natures or-  
dye, hole eyes, yet by some alteration  
our syghte is hurte. And if thinges  
that be natural in vs, be so sone chaū-  
ged: moch more that is ordyed by our  
wyl and is voluntarie. Sparest thou  
onelye .xl. dayes to prouyde for thy  
soule helthe? I thinke not al together  
so muche, and yet thou hopeste, to  
haue god pleased with þ. Thou doest  
rather tryfle. Hitherto I haue trans-  
late Chrysostomes sentence, and to  
note vnto the these fewe wordes, laste  
spoken. What wolde Chrysostome  
saye, to the state of this worlde, now?  
in which a nobye do not only neglect,  
to



to appoynt so much tyme, as the lent  
 is (whiche Chrysostome meaneth) to  
 attayne goddes fauour againe, but  
 thinke it al superfluous & not necessa  
 rie, And host only the mercy of god,  
 without feare of his iustice. Marke  
 this place of s. Chrysostome, and com  
 pare it to only faith, marke this place  
 of saint Chrysostome, and note howe  
 the. xl. dayes in the lent, were spente,  
 not by the Bpshop of Romes ordy  
 nance, but by direction, of the true  
 discipline in chrystes church, in which,  
 Misericordia & veritas, obuiauērunt  
 sibi, iustitia & pax, osculatae sunt, As  
 wherin mercy was so preached, as the  
 truth of gods iustice, was not neglec  
 ted, & iustice in due ordye of al thing,  
 was so decently obserued, as p:ace &  
 cōcord remained in Chrystes churche.  
 But this mater is besides þ principal  
 purpose, & yet not out of all purpose,  
 for this tyme. In s. Chrysostoms inter  
 pretatiō cōcernig daily sacrifice of chry  
 stes body & blood, þ mayst se (reader)  
 howe

Cal. 4.

Luc. 22.  
1. Cor. 11.

Ignatius,

Christes doc-  
trine is fode  
and called  
panis, but in

how the church hath obserued this  
most precious continuall sacrifice of  
christ hym selfe, by hym selfe the hygh  
priest for ever, after the order of Mel-  
chisedech offered on thaulter, where he  
mynde of the church by Christes  
commandement executeth the same,  
which commandement (as Chrysostom  
sayth) is conteyned in these wordes,  
Hoc facite. Now I returne to reherse  
other, that haue spoken of the most  
blessed sacrament of thaulter, among  
whome Ignatius a glorious mar-  
tyr and nexte vnto the apostles, in an  
epistle that he wryteth to the Romayns,  
sayth in this wyse. Panem dei uolo,  
panem celestem uitæ, qui est caro Ie-  
su Christi, filij dei uiui, qui natus est  
in nouissimo, ex semine Dauid & A-  
brahæ, & potum uolo sanguinem e-  
ius, qui est dilectio incorruptibilis, &  
uita eterna. I desyre (sayth Ignati-  
us) the foode of god, & heauenly food  
of lyfe, whiche is the fleshe of Iesu  
Christe, the sonne of the lyuyng god,  
who

who was borne in the laste tyme, of  
the seede of Dauid and Abraham, &  
I desyre for drinke the blood of him,  
who is loue without corruption, and  
lyfe euerlastyng. And to the intent  
thou mayest perceyue (reader) that  
this nourriture is vnderstanded of  
the body and loule togyther, so as in  
this holy cōmunion, mans fleshe is  
also comforted herwith: Note what  
Ireneus saith. Quomodo negant  
carnem capacē esse donationis dei,  
qui est uita eterna, quē & sanguine &  
corpore Christi nutritur, & membrū  
eius sit? quemadmodum Apostolus  
ait, in ea quē est ad Ephesios epistola,  
Quoniam membra sumus corporis  
eius, de carne eius & de ossibus eius,  
non de spiritali aliquo & inuisibili  
homine dicens hæc. Spiritus enim  
neq; carnem neq; ossa habet, sed ea  
dispositione quæ est secundum ho-  
minem, quæ ex carnibus & neruis cō-  
sistit, qui de calice, qui est sanguis ei-  
us nutritur, et de pane qui est corpus  
eius

the sacrament  
of thaulter  
is the fleshe  
of Christe, &  
therefore he  
spketh here  
of the sacra-  
mente.

Ireneus.

Ephes. 5.

Luc. 24.



**Mans flesh**  
partaker of  
the gifte of  
god.

**Eph. 5.**

**Tertull.**

eius augetur. Whiche may be engly-  
shed thus. How can it be denyed that  
mans flesh maye be partaker of the  
gyfte of god, who is lyfe everlasting,  
consyderynge it is nourished with  
the blood and body of Christ, as the  
apostle sayth in his epistle to the E-  
phesians: For we be members (sayth  
the apostle) of his body, of the flesh  
of hym, and of the bones of hym, whi-  
che thynges thapostle speaketh not  
of any spirituall or inuisible man, for  
a spirite hath nother flesh nor bo-  
nes, but it is spoken of suche an ha-  
bitude, disposition and composition,  
as man in his owne nature hath,  
whiche consisteth of flesh & senewes,  
beyng nourished of the cuppe, which  
is Christes blood, and encreased of  
the bread, whiche is his body. This  
saythe Ireneus. And Tertulian as  
soloweth. Videamus nunc de pro-  
pria christiani nominis forma, quanta  
huic substantiae friuolae, ac sordidae,  
apud deum prerogatiua sit, etsi suf-  
ficere

ficeret illi, q̄ nulla omnino anima sa-  
 lutem possit adipisci, nisi dum est in  
 carne, crediderit, adeo caro salutis est  
 cardo, de qua cum anima deo alliga-  
 tur, ipsa est quæ efficit, ut anima alli-  
 gari possit. Sed & caro abluatur, ut a-  
 nima emaculetur. Caro inungitur, ut  
 anima consecretur. Caro signatur, ut  
 anima muniatur. Caro manus imposi-  
 tione adumbratur, ut anima spiritu  
 illuminetur. Caro corpore & sanguis  
 ne christi uescitur, ut et anima de deo  
 saginetur. This wordes be witten  
 in a worke made by this authoꝝ foꝝ  
 confirmation of thatticle of our by-  
 leef foꝝ resurrectiō of the fleshe, wher-  
 by to refelle such as denyed the same,  
 and in englishe they haue this sense.  
 Let vs now (sayth Tertulian) con-  
 syder the platteforme of a chysten  
 mans state, and se what pꝛeeminence  
 is gyuen by god, to the bykle & byle  
 substaūce of the fleshe, although to it  
 this pꝛeferment myght suffice that no  
 soule cā attaine euerlasting life onles  
 it beleue

This is veri-  
fied in the sa-  
cramente of  
baptisme.

In the sacra-  
mentes of co-  
firmatiō, or  
Oyle, & extreme  
unction.

As with the  
crosse in be-  
nediction.

In confir-  
mation and  
oiles.

The sacra-  
mente of the  
altier.

it beleue, whiles it is in the flesshe, so  
euidēt is it, that the flesshe is (as it  
were) the groundeselpce of mannes  
saluacion. In whiche, when the soule  
is knytte to god, it is the flesshe that  
bringeth to passe, that it maye so be  
knytte, yea also the flesshe is wasshed,  
that the soule maye be clenſed of her  
spottes. The flesh is annoynted, that  
the soule may be halowed. The flesshe  
is marked, that the soule maye be de-  
fended. The flesshe by imposition of  
the mynisters handes is shadowed,  
that the soule maye be illuminate w<sup>th</sup>  
the spirite. The flesshe is fedde with  
the body and blood of Christ, that the  
soule maye be made fatte of god.

In these wordes be conteyned many  
good thynges, declarunge the vse of  
the visibie sacramentes, in the begyn-  
nyng of the church, such as in these  
dayes some ieste and rayle at cōmen-  
ly, besydes the intollerable p̄sump-  
tion agaynste the most blessed sacra-  
ment, wherof how this man speaketh

it is



it is euident, how so euer, the deuyl  
 vsed frith as a mynystre, to depaue  
 him, in this behalf. And yet this nour  
 titure that mans flesshe hath by chri  
 stes precious body, is after an other  
 maner as sainte Augustine saith, the  
 our commen nouriture is, for non di  
 gerit in carnis nostre substantia, sed  
 ipse nos incorporat sibi. Chrestes bo  
 dy is not digested into the substaunce  
 of our flesshe, but it incorporateth vs  
 vnto it, And note the worde digested  
 appropiate to other common meates  
 This moost preciousse foode conser  
 ueth our substaunce, and as Damas  
 cene sayth, maye therfore be called su  
 persubstantialis, but it is by incorpo  
 ration of vs into it, wherof herewhat  
 Saint Cyprian saith, that holy mar  
 tyr who expounding the (Pater noster)  
 & declaring the fourth petition in it,  
 Panem nostrum quotidianum da no  
 bis hodie, vnderstandeth it to cōteine  
 a desyre of the holy communion in the  
 blessed sacrament, and sayth, Ideo pa

D. August.

Cyprianus.

¶

nem

*Cyprianus.*

nem nostrum id est, christum, dari nobis quotidie petimus, ut qui in christo manemus & uiuimus, a sanctificatione, & corpore eius, non recedamus. Therefore we aske our daylye bread, that is to saye Chyste, to be gyuen vnto vs, that we, whiche abyde and lyue in Chyste, goe not backwarde, from the state of holines, and communion of the bodye. Here **S. Cyprian**, calleth the sacrament, Chyst, as he is in dede, there present really, & sheweth therewith an effecte of this holy communion, that beinge so partakers, of his most precious naturall body, we may be preserved, in the continuance of our sanctification, and not departe from the felowshyp of Chyestes mystical body, the church, which church Chyst vniteth to hym, not onely spiritually, by faith and charite, but also corporally: by eatyng of his precious body, and drynking of his bloud, declaring that he loueth his church, as his fleshe, as **S. Paule** wyrteth to the

the Ephesians, where admonishinge  
 the husbandes, to loue their wiues,  
 as their owne bodyes, he sayeth. **No** Ephes. 5.  
 man euer hated his owne flesshe, but  
 nourishethe it, as Chyste dothe his  
 churche, for we be members, of his bo  
 dy, of his flesh, and of his bones. To  
 whiche purpose, Cirillus, vpon the **Cirill**  
 xv. of S. Iohn, wryteth agaynst an  
 heretyque, as foloweth. Non (inquit)  
 negamus recta nos fide charitateq;  
 sincera, Christo spiritualiter coniūgi,  
 sed nullam nobis coniunctionis ratio-  
 nem, secundum carnem cum illo esse  
 id profectō pernegamus, idq; a diuinis  
 scripturis, omnino alienum duci-  
 mus. Quis enim dubitauit christum  
 etiam sic uicem esse, nos palmites, qui  
 uitā inde nobis acquirim⁹? Audi Pau-  
 lū dicentē, quia oēs, vnū corpus su-  
 raus in christo. Quia & si multi sum⁹  
 vnū tamē in eo sumus, oēs enim uno  
 pane participamus. An fortasse putas  
 ignorā nobis, mysticæ benedictionis  
 virtutē esse, quę cū in nobis fiat, nōne

1. Cor. 10.



1. Cor. 6:

we be cons  
iorned to  
Christe not  
onlye by  
faith & chari  
tie, but also  
by participa  
tion of his  
fleshe in the  
sacramente  
of thaulter.

1 Cor. 10.

corporaliter quoque facit, communica  
tione carnis Christi, Christum in nobis  
habitare, cur enim membra fidelium,  
membra sunt christi? Nescitis (inquit)  
quonia membra vestra, membra sunt christi  
membra igitur Christi, meretricis fa  
ciam membra? Absit. Saluator etiam,  
qui manducat carnem meam, & bibit  
sanguinem meum, in me manet, &  
ego in eo. We denye not (saith Cyrill  
against the heretique) but we be spi  
ritually iorned, to Christe, by faythe,  
and sincere charite, but that we shuld  
haue no maner of coniunction, in our  
fleshe with christe, that we vtterlye  
denye, and thinke it vtterly discrepant  
from gods holy scriptures. For who  
doubteth but christe, is so y byne tree  
and we so the braunches, as we gette  
there our lyfe. Here what S. Paule  
saith: we be al one body w christ, for  
though we be many, we be one in him  
All we participate in one foode. Thin  
keth this heretique, that we knowe  
not the strength and vertue of the mi  
stical

stical benediction (so this autho: ex-  
 presseth the holy sacrament of thaul-  
 ter, callynge it the mysticall benedicti-  
 on) which when it is made in vs, doth  
 it not make Christ, by communicatiō  
 of his flesh to dwel corporally in vs?  
 whye be the membes of faythfull  
 mens bodie, called the membes of  
 Christ: know ye not (saith S. Paule)  
 that your membes be the members  
 of Christ: And shal I make y membes  
 of christ, parts of y hoores body: God  
 forbidd. And our sautoure also saith:  
 He that eateth my fleshe and drinketh  
 my bloud, dwelleth in me, & I in him.  
 Hitherto be Cirilles wordes, wherby  
 is declared our corporall habitacion,  
 in Christ, by this precious sacrament  
 wherein is presente Christe him selfe.  
 wherof here what Hilarius Dictau-  
 ensis, an old autho: in christes church  
 in the. viii. boke, de Trinitate, vpon  
 discussiō of this questiō, whether christ  
 be in vs, by the veritie of nature, or cō-  
 cord and agreaunce in our wyll, aun-

Cyrill cal-  
 leth the sa-  
 crament of  
 chaunter the  
 mysticall be-  
 nediction:

Christ doth  
 cōmunicate  
 his fleshe in  
 the sacra-  
 mēt of the  
 aulter, and  
 soo dwel-  
 leth corpora-  
 ly in vs.

Hilarius, 8. li.  
 De trinitate. 1

**stwereth in this myse.** Si enim uerè  
uerbum caro factum est, & nos uerè  
uerbum carnē, cibo dominico sumis  
mus: quomodo non naturaliter man  
nere in nobis existimandus est: qui &  
naturam carnis nostrę, iā inseparabilē  
sibi homo natus assumpsit, & na  
turā carnis suę ad naturā eternitatis,  
sub sacramento nobis cōmunicandę  
carnis admiscuit? Ita enim omnes unū  
sumus, quia & in Christo pater est, &  
christus in nobis. Quisquis ergo na  
turaliter patrē in christo negabit, ne  
get pri<sup>9</sup> nō naturaliter uel se christo,  
uel christū sibi inesse, quia in christo  
pater, & christus in nobis unum, unū  
in hijs esse nos faciunt. Si uerè igitur  
carnē corporis nostri chrūs assump  
sit, & uerè homo ille, qui ex Maria na  
tus fuit, chrūs est, nosq; uero sub mys  
terio, carnē corporis sui sumimus, &  
per hoc unū erimus, quia pater in eo  
est, & ille in nobis, quomodo uolun  
tatis unitas asseretur, cū naturalis per  
sacramentum proprietates perfecta, sac  
cramen



cramentum sit unitatis: If the worde  
 was made verely fleshe, and we vere  
 ly receyue the worde, beinge fleshe in  
 oure lordes meate: how shal not chyst  
 be thought to dwell naturally in vs,  
 who being bozne man, hath take vnto  
 him, the nature of our fleshe, that ca  
 not be seuered, and hath put together  
 the nature of his fleshe, to the nature  
 of his eternitie, vnder the sacrament  
 of the communicacyon of his fleshe  
 vnto vs, for so we be al one, by cause  
 the father is in Chyste, and Chyst in  
 vs. wherfore who soeuer wyll deny  
 the father, to be naturally in Chyste,  
 he muste deny fyrst, eyther hym self, to  
 be naturally in Chyste, or Chyst not  
 to be naturallye in hym, for the being  
 of the father in Chyst, and the being  
 of Chyste in vs, maketh vs to be one  
 in them. And therefore, yf Chyst hath  
 taken verelye the fleshe of oure bo  
 dy, and the man that was verelye  
 bozne of the virgyn Mary is Chyst:  
 and also we receyue vnder the  
 true

Note the  
 mysterpe of  
 the sacra  
 ment of the  
 aulter.

•  
true myſterie, the fleſhe of his bodye,  
by meanes wherof we ſhal be one (for  
the father is in Chriſte, and Chriſt in  
vs) how ſhall that be called the vnite  
of wyll, when the naturall propriete  
brought to paſſe by the ſacramente, is  
the ſacrament of vnite? I haue thus  
translate this holy fathers testimony,  
farre exceeding the capacite of the ſym-  
ple vnlearned, and yet moſt euidently  
declaringe the myſterie of the ſacra-  
ment of thaulter, not to be thinuention  
of man, as theſe beaſtes now a dayes  
fayne, but the godly tradicion of the  
truthe, expreſſed in Chriſtes wordes,  
plainly & truely receiued, alſo taught  
and continued in the church, ſyns the  
beginning, and by this mans testimo-  
ny, aboue .xii. c. yeres paſte. And were  
it not, that I thinke good men wyll  
deſyre to reade the truth: I wolde e-  
ſtyme it labour loſte, to ſuch as be ob-  
ſtinate. For they be (as ſaynte Paule  
ſayth) ouerthrowen in their owne iud-  
gement, and ſo full of malyce, as no-  
thing

Cit. 3.

thyng els, can entre. But I wyl not  
 omytte for them to prosecute my pur-  
 pose. And now shal ye here what The<sup>Theophil. Alex</sup>  
 ophilus Alexandrinus, a noble autho<sup>xandrinus su</sup>  
 in Chyistes churche, and in the begin<sup>per Marc.</sup>  
 nyng of Chyistes churche saith, who  
 declaring þe gospel of s. Marke, & ex-  
 poundyng the wordes of Chyist, wri-  
 teth in this wise. Benedicēs fregit. i. <sup>Mar. 14.</sup>  
 gratias agens fregit, quod & nos faci-  
 mus, orationes super addentes. & de-  
 dit eis dicens, Sumite, hoc est corpus  
 meum, hoc scilicet quod nunc do, &  
 quod nūc sumitis. Nō autē panis fi-  
 gura tantū corporis christi est, sed in  
 propriū christi corpus transmutatur.  
 Nam Dñs ait, Panis quē ego dabo, ca-  
 ro mea est, sed tamē caro Christi, non  
 uidetur, propter nostrā infirmitatem,  
 panis enim & vinum, de nra consue-  
 tudine est, si uerò carnem & sangui-  
 nē cernerem⁹, sumere nō sustinere-  
 m⁹, pp̃ hoc, Dñs nostræ infirmitati  
 condescendēs, species panis & vini  
 conseruat, sed panē & vinū, in verita-  
 tem



Note this.

rem conuertit, carnis & sanguinis.  
Thenglyshe wherof is this, Chyſte  
bleſſynge, bꝛake, that is to ſaye, gy-  
uyng thanks, bꝛake, which alſo we  
do, addinge pꝛaiers therunto, & gaue  
it theſayeng. Take, this is my body,  
the ſame, that is to ſaye, that I now  
gyue, & you now take. Foꝛ the bꝛeade  
is not an onely figure of the bodye of  
Chyſte, but it is chaunged into Chy-  
ſtes very body. Foꝛ oure loꝛd ſayde.  
The bꝛeade whiche I ſhal giue, is my  
fleſhe, and yet the fleſhe of Chyſt, is  
not ſene, in reſpecte of our infirmitie,  
foꝛ the bꝛeade and wine, be accuſtomed  
vnto vs, but if we ſhuld ſe the fleſh &  
bloud, we ſhuld not endure to receiue  
it, & therfoꝛe our loꝛd, coꝛdeſcēding to  
our infirmitie, conſerueth þ̄ fourmes  
of bꝛeade & wine, & turneth þ̄ bꝛeade &  
wyne into the verytpe of his fleſhe &  
bloude. Thus teſtifyeth Theophy-  
lus, and who can deſire, a moꝛe plaine  
teſtymonye, in whyche thou mayeſte  
alſo note, howe the fourme of bꝛeade  
and

and wyne, by goddes goodnes rema-  
 neth, in respecte of oure infirmitie, &  
 yet the bzeade and wyne is turned, in  
 to the body and bloud of our sauiour  
 Chyste, whyche speache, impliyeth a  
 difference, betwene the substaunce of  
 bzeade, and the fourme, that is to say,  
 apparaunce of bread, whyche euerye  
 symple wytte can not conceiue, but e-  
 uery wytte shulde humbly and reue-  
 rently beleue. For Chyst saied. This  
 is my body, as appereth testified by  
 such as I haue reherled, beinge wyt-  
 nesses of the olde worlde, when there  
 reigned in chystes church, simplicitie,  
 faith, charitie, mekenes, deuocion, &  
 feruent religion, when gods worde,  
 dwelte in mens hartes, and came ne-  
 uer abode, to walke in mens tungen,  
 but w<sup>th</sup> maiestie & reuerence, accōpani-  
 ed w<sup>th</sup> al vertuous liuyng, where as  
 now Jesters, railers, rimers, platers,  
 iaglers, praters, & simpering paretz,  
 take vpo<sup>n</sup> the to be administratours &  
 officers, to set forthe goddes worde,  
 wherof they make a plurell number  
 of

of wordes without all fruyte and  
effecte. But I wyll leaue these, and  
praye god amende them, and adde the  
deuoute wrytynges of saynt Austyne,  
saynt Iherome, & saynt Chrysostome,  
touchynge the moste p̄ciouse sacra-  
ment of thaulter. And fyrst of saynte  
Chrysostome, that he wryteth vpon the  
vi. chapter of s. Ihon in this matter.

Chrysost. sup  
6. ca. Iohannis.

Ephes. 5.

Necessario dicendum, quàm admi-  
randa mysteria, & cur data sint, & que-  
nam eorum utilitas. Vnum corpus  
sumus, & mēbra ex carne & ossibus  
eius. Quare initiati, eius praeceptis pa-  
rere debent. Vt autem non solum per  
dilectionem, sed re ipsa in illam car-  
nem conuertamur, per cibum id effi-  
citur, quem nobis largitus est. Cum  
enim suum in nos amorem indicare  
uellet, per corpus suum se nobis com-  
miscuit, & in unū nobiscum redegit,  
ut corpus cum capite uniretur. Hoc  
enim amantium maximè est. Hoc Iob  
significabat de seruis a quibus maxi-  
mè amabatur, qui suum amorem prae-  
se ferens



se ferentes dicebāt. Quis daret nobis  
 ut eius carnibus impleremur? Quod  
 Christus fecit, ut maiori nos charitate  
 adstringeret, & ut suum in nos ostens-  
 deret desiderium, non se tantū uideri  
 permittens desiderantibus, sed & tan-  
 gi, & manducari, & dentes carni suæ  
 infigi, & desiderio sui oēs impleri.  
 Ab illa igitur mensa, tanq̃ leones ig-  
 nem spirantes, surgamus diabolo for-  
 midolosi, & caput nostrum intelliga-  
 mus, & quam in nos præsetulit cha-  
 ritatem. Parentes sepe numero, libe-  
 ros suos alijs alendos dederunt, ego  
 autē, mea carne alo, me hīs exhibeo,  
 omnibus faueo, omnibus optimā de  
 futuris spem præbeo. Qui in hac uita  
 ita se nobis exhibet, multo magis in  
 futura. Vester ego frater esse uolui,  
 & cōmunicauī carnē, propter uos &  
 sanguinē, & per quē uobis cōiunctus  
 sum, ea rursus uobis exhibui. **It is**  
**necessary to shewe, howe meruelouse**  
**these mysteries be, why they be gyue,**  
**& what profit is of them. We be one**  
**body**

bodpe, and membris of his fleſhe and  
bones. Wherefore ſuche as be recey-  
ued into this religion, muſt obey his  
pzeceptes. And to thintent we ſhulde  
not onely by loue, but alſo in dede, be  
turned into ꝑ his fleſh, it is broughte  
to paſſe, by the meat, whiche he hath  
gyuen vnto vs. For when he wolde  
ſhewe his loue towarde vs, he hath  
myngled hym ſelfe with vs, by his bo-  
dpe, and hath brought it, to be one w  
vs, that that bodpe, myght be vnyted  
with the head, which is a ſpecial point  
of ſuche as loue together. And that  
Job ſignified of ſuch his ſeruauntes  
as moſt loued him, who for declaraci-  
on of their loue ſaid. who can graũte  
vs; that we maye be filled with his  
fleſh; whiche Chyiſte hath done, and  
to bynde vs with the more charitie, to  
him. & to declare his deſyre towarde  
vs, hath not onely ſuffered him ſelf  
to be ſeene, of ſuche as haue deſyred  
to ſee, but alſo to be touched and eatē,  
and the teeth to be thruſte, into hys  
fleſh,

Job. 31.

fleshe, and so all to be fylled, with de-  
 syre of hym. Wherefore lette vs ryse  
 from this table, snuffynge fyre with  
 our nosethelless, lyke lyons, lette vs  
 ryse both fearefull and terrible to the  
 deuyll, consideryng who is our head,  
 & what loue, he hath shewed vs. The  
 father & mother, many tymes haue gi-  
 uen their chyldren to other, to nurse, &  
 be brought vp, but I (sayth Chyste)  
 feede them with my fleshe, I exhibite  
 my selfe vnto them, I fauour al, and  
 gyue all mooste beste hope, for that is  
 to come. And he that in thys lyfe,  
 sheweth hym selfe, so to vs, he wyl  
 moche moze do it in the lyfe to come.  
 I haue (sayth Chyste to vs) wyllyng  
 ly ben youre brother, and for youre  
 sake, communycate in fleshe & bloude  
 wth you, And wherein I am knytte  
 and conioyned vnto you, I do again  
 exhibite the same vnto you. Thus  
 sayeth Chyphostome (the mouth of  
 golde) of this matter, moze pceyouse  
 then golde, and sweter then hony, and  
 hony

The same  
 fleshe chyst  
 roke of the  
 byssyn, the  
 same he gy-  
 ueth vs in  
 the sacramēt  
 of shaulter.



honye coimbe, of whiche holy man, yf  
thou haddest asked (howe) he wolde  
haue answered, as he writeth in the  
same place. Quando subit questio

*Idem Chrysost.*  
*Jo. 1.*

(quomodo Aliquid fiat) simul subit  
& incredulitas. Ita & Nicodem<sup>9</sup> per  
turbatus est, inquiring. Quomodo po  
test homo, in ventrem matris suæ ite  
ratò introire? Itidem et hī nunc, Quo  
modo potest hīc nobis carnem suam  
dare, ad manducandum? Nam si hoc  
inquiris, cur non idem in quinque pa  
num miraculo dixit, quomodo eos,  
in tantum auxit? Quia tunc, tantum  
saturari curabant, non considerare  
miraculum. Sed res ipsa tunc docuit,  
(inquires,) Ergo ex eo & hæc credere  
oportuit, ei facillia factu esse. Propter  
rea id prius fecit miraculum, ut per il  
lud, nō essent amplius increduli, hīs  
quæ postmodum diceret. When so  
euer this question cometh to mynde  
(howe anye thyng shulde be done?)  
there entreth therewith vnbelleefe and  
incredulitie. For so was Nicodemus  
trou

*Matt. 14.*  
*Mat. 6.*  
*Luc. 9.*

troubled saienge. How can a man en-  
tre againe into his mothers wombe?  
And likewise þ Capharnaïtes in this  
gospell nowe questioned with them  
selfe of Chyste, Howe can this man,  
gyue vs his flesshe to be eaten? But  
yf þ Capharnaïte, askeit this questi-  
on now, why dyddest þ not aske lyke-  
wise in the myracle of the fyue loues,  
howe he encreased them so muche? I  
myghte aunswere to: the thus, that  
then thou caredst only, to be fylled, &  
dyddest not regarde the myracle. But  
thou Capharnaïte, wilt percase say, þ  
thynge there shewed it selfe. Well! by  
that the thou shuldest beleue, that he  
that dyd that, mighte easely do this, &  
therefore he wrought that myracle bi-  
fore, that thereby they shulde not be  
mystrustyng, and without belefe, of  
that he shulde afterward saye. which  
wordes of saynt Chrysostome, wel pō-  
dered & wayed, shuld not only be suf-  
ficient to stoppe the mouthes of que-  
stioners and doubters, but allo con-

R.

uerte

Hiero. ad Hedibiam.

Matt. 26.  
Mar. 14.

Psal. 115.  
Psal. 22.

Jo. 6.

uerte y hartes of those that hedlinge  
haue runne downewarde, to the myse  
table pitte of the deupls blyndenes,  
& become his ministers, to persuade  
this abhominable falsehode, to the  
wozrde. Let vs come nowe to saynte  
Iherom, who Ad Hedibiam, writeth  
thus. Nos audiamus panem, quem  
fregit Dominus, deditq; discipulis  
suis, esse corpus domini Saluatoris,  
ipso dicente ad eos, Accipite & co  
medite, Hoc est corpus meum, & ca  
licem illum esse, de quo iterum lo  
quutus est, Bibite ex hoc omnes, hic  
est sanguis meus noui testamenti, qui  
pro multis effundetur. Iste est calix  
de quo in propheta legimus. Calic  
em salutatis accipiam. Et alibi. Ca  
lix tuus inebrians, quam præclarus  
est? Si ergo panis qui de cœlo descen  
dit, corpus est dñi, & vinum quod dis  
cipulis dedit sanguis illius est noui te  
stamenti, qui pro multis effusus est,  
in remissionem peccatorū; Iudaicas  
fabulas repellamus, & ascēdamus cū  
domino



domino ecenaculum magnum, stratū  
 atq; mundatum, & accipiamus ab eo  
 sursum, calicem noui testamēti, ibiq;  
 cum eo pascha celebrātes, inebrie-  
 mur ab eo uino sobrietatis. Nō enim  
 est regnum dei, cibus & potus, sed iu-  
 stitia & gaudiū & pax in spiritu scō,  
 Nec Moyse dedit nobis panē uerū,  
 sed dñs Iesus, ipse conuiua & conui-  
 uiū. Ipse comedēs & qui cōmeditur.  
 Illius bibimus sanguinem, & sine ip-  
 so potare non possumus, & quotidie  
 in sacrificijs eius, de genimine uitis  
 ueræ & uinæ Sorec, quę interpreta-  
 tur (electa) rubentia musta calcamus,  
 & nouū ex hijs uinū bibimus, de re-  
 gno patris, nequaquā in uetustate lit-  
 teræ, sed in nouitate spūs, cātātes can-  
 ticū nouū, quod nemo potest cātare,  
 nisi in regno ecclesie, quod regnum  
 patris est. **Lette vs heare this,**  
**that the bzeade whyche oure Lorde**  
**bake, and gaue to his dysciples, is**  
**the bode of our lorde, our sauiour he**  
**hym selfe, sayeng vnto them. Take ye**  
**¶.ii, and**

Luc. 22.

Rom. 14.

Mat. 26.  
Luc. 22.

and eate, this is my bodye, And the  
cuppe is that, wherof he spake againe.  
Drynke of this all, This is my bloud  
of the newe testament, vvhich shall  
be shedde for many. This is the cup  
of whiche we reede in the prophete. I  
shall take the cuppe of the sauoure.  
And in another place. Howe excellent  
is thy cuppe, that is so plentifully fil-  
led. If then the bodye of our lord, be  
the breade, that descended from hea-  
uen, and the wyne, that he gaue his  
disciples, is his bloude of the newe  
testament, whiche is shedde for ma-  
ny in remission of synnes, lette vs  
put awaye the Jewes fables, and let  
vs ascende with oure lord, into the  
greate chaumber, strowed & clensted, &  
let vs take of him alofte the cuppe of  
the newe testament, and keepyng oure  
- Ester let vs with him be made drinke,  
with the wyne of sobernes, For the  
kyngedome of god, is not meate and  
drinke, but iustice. ioy, and peace in y  
holy ghost, No: Moyses dyd not giue  
vs

psal. 115.

psal. 32.

Luc. 22.

Rom. 14.

vs the true foode, but our lord Iesus  
 him selfe, beyng the gest, and feast it  
 selfe, him self that dyd eate & is eaten.  
 His bloude we dꝛynke, and withoute  
 him can not dꝛynke, and dayly, in his  
 sacrifices, we pꝛesse out redde muste,  
 newe wyne of the grape, of the true  
 vyne tree, the vyne of Sorec, whiche  
 is interpretate, chosen, and hereof we  
 dꝛinke newe wine, of the kyngdome  
 of the father, not in the oldenesse of  
 the lettre, but in the newenes of spi-  
 rite, syngyng the newe songe, that no  
 man can syng, but in the kingedome  
 of the church, which is the kingdome  
 of the father. Nowe ye haue harde  
 S. Iheromes wordes, full of myste-  
 ries, but so to the pointe to testifie the  
 misterie of the sacrament of thaulter,  
 as the moze coulde not be desired for  
 our instruction, in the true vnderstan-  
 dyng or rather, a true Eccho of that  
 is truely vnderstanded. For the origi-  
 nal truth, procedeth of Christes woꝛ-  
 des, the true sound wherof, redoundeth

R. iiii. in



in good mens bestes, being apt and  
mete to receyue the same, & so rendre þ  
noble, as they receyued it : frome the  
mountayne of truthe, oure sauoure  
Chyste, by the holye ghoske, taughte,  
directed and spredde abroad, by whom  
good men, be ledde into all truthe,  
lyke as euill men, by the deuyl and  
his aungelles, be ledde into all false-  
hed and lyes. Of whome beware, and  
regarde not Joye, Vale, Turnoure,  
Frith, whome they? owne malyce,  
with the deuylles suggestion, hathe  
subuerted. Regard not, what peruerse  
obstinacie wo:keth in refusinge god,  
and resisting his powers of þ worlde,  
therexample whercof hathe latelpe ap-  
peared in such as suffered, who being  
ouercome w intollerable p:sumptio  
and desperate malyce, obstinately co-  
tinued in their peruersitie to thende,  
openly. The deuil hath his wytnesse,  
as s. Austen saith, and frowarde obsti-  
nacie in falsehead, hath in the worlde,  
counterfeted the constancie of martirs  
as

as byce with ypocrispe in many, hath resembled vertue. Therfore in Christs true martirs, not the paynes onely, wherein they were tormented, but therewith þe cause, wherfor: they were psecuted, was specially regarded. For els 'as werynes of this lyfe, hath wrought among many, a behemēt desyre to be hence, esteimynge no paynes, to acheue their entente, and therfore haue most cruelly deuised their owne death, & many tymes letted, haue wilfully continued in prosecution of the same: So hath frowarde stubbernes myxt w baine glozy, done the lyke, as among many in our tyme, hath manifestly appered. In which the Anabaptistes, and Sacramentaries, haue w a deuelyshe pertinacie mainteyned their heresies, whose wilful death in obstinacie, if it shulde serue for an argument, to proue þe truth of their opinion: the truth of goddes scriptures, shuld be brought in moch perplexite, and men drawe hither, and thither, as

A.iiii. peruerse

peruerse malice shuld leade. But god  
that is mercyfull, suffereth not man,  
to be tempted with these argumentes  
moze then may be bozne of mannes  
infirmite, And if suche as lately suffe  
red, were seuerally consydered, there  
may appere tokens sufficient, besides  
the condicion of the matter they suf  
fred for, to declare theyzeale, not to  
haue proceeded of the spirite of god,  
but of arrogaunt pryde and presump  
tion, and the spirite of the deuyll, whi  
che is no tyme to speake on now, but  
I shall adde what sainte Augustine  
saith, the redyng wherof, is frute  
full, and leaue the remembraunce, of  
these monstrouse proude people,  
whose doynges be vnfrutefull, to the  
selfe and other. **S.** Austen saith thus  
vpon the .xcviii. Psalme, in the expositi  
on of this text, Et adorate scabellum  
pedum eius, quoniam sanctum est.  
**Wo:shyp** the fote stole of his seat, for  
it is holpe. Quid habemus adorare?  
Scabellū pedū eius, Suppedaneū di  
citur

D August. sup.  
Psalm. 98.



eis scabellū, quod dicūt grēci (ὕποπὸς  
 ἁγίου) dixerūt Latini scabellum, & alij  
 dixerunt suppedaneum. Sed uidete  
 fratres, quid nos iubeat adorare. Alio  
 loco scriptura dicit. Cœlum mihi se- Esa. 66.  
 des est, terra autem scabellum pedū  
 meorum, Ergo terram iubet nos ado-  
 rare, quia dixit alio loco, q̄ sit scabel-  
 lum pedum dei? Et quomodo adora-  
 bimus terram, cum dicat apertē scrip- Deut. 6.  
Luc. 4.  
 tura, Dominum deum tuum adora-  
 bis, & hīc dicit, Adorate scabellum  
 pedum eius? Exponens autem mihi  
 quid sit scabellum pedum eius, dicit:  
 Terra autē scabellū pedum meorū.  
 Anceps factus sum, timeo adorare  
 terram, ne damnet me, qui fecit cœlū  
 & terram. Rursum timeo, non adora-  
 re scabellum pedū domini mei, quia  
 Psalmus mihi dicit, Adorate scabel-  
 lum pedum eius. Quæro quid sit sca-  
 bellum pedum eius? Et dicit mihi  
 scriptura, Terra scabellum pedum  
 meorum. Fluctuans, conuerto me ad  
 Christum, quia ipsum quæro hīc, &  
 N. v. inuenio

inuenio quomodo sine impietate ad-  
retur terra, sine impietate adoret scabellum  
pedū eius. Suscepit enim de  
terra, terrā, quia caro de fra est, & de  
carne Marię carnem accepit. Et quia  
in ipsa carne hīc ambulauit, & ipsam  
carnē nobis manducandam, ad salutē  
dedit; nemo autē illam carnem man-  
ducat, nisi prius adorauerit, inuētū est  
quemadmodū adoretur tale scabellū  
pedū dñi, & nō solū nō peccemus a-  
dorando, sed peccemus nō adorādo.  
**What haue we to worſhyppye? The**  
**stoole of his feete, for so we call, that**  
**stayeth vnder the foote, That the**  
**grekes call (ὑποπόδιον) the latyn men**  
**call (Scabellū) But let vs see byethen**  
**what we be bydde to worſhippe. In**  
**another place, the scripture sayeth.**  
**Heuen is my, seate and the earthe, is**  
**the stoole of my feete. Ergo then god**  
**byddeth vs to worſhypp the earth, for**  
**he tolde in another place, what was**  
**the stoole of his feete. And how shall**  
**we worſhypp the earthe, seyng the**  
**scripture**

scripture saythe euidentlye, Thou  
 shalte worshyppe thy lord God,  
 and here he sayth, Thou shalte wor-  
 shyppe the stole of his feete. Expoun-  
 dyng mozeouer vnto me, what is the  
 stoole of his feete, sayth: The earth is  
 the stoole of my feete. Here I am in a  
 doubte, I am afrayde to worshyp the  
 earth, lest he shuld condemne me, that  
 made heauen and earthe. Agayne I  
 am afrayde, not to worshyppe the  
 stole of my lordes feete, bycause the  
 Psalme sayth vnto me, Thou shalte  
 worshyp the stole of his feete. I aske  
 what is the stoole of his feete: and  
 scripture tellethe me, The earthe is  
 (sayth god) the stoole of my feete. Be-  
 ynge thus tossed to and fro, I turne  
 my selfe to Chryste, for hym I seke  
 here, and fynde, howe wythout viola-  
 tion of goddes honour, the earthe  
 may be worshipped, & so without vio-  
 lation of goddes honour, the stoole  
 of his feet, may be worshipped. Christ  
 rooke of the earthe, earthe, for the  
 fleshe



Christ gaue  
the same flesh  
to be eatē of  
vs.

fleshe is of the earth, and he toke flesh  
of the fleshe of Mary, and bycause in  
that fleshe he walked here, and gaue  
the same fleshe to be eaten of vs, for  
our saluation, no man agayne eateth  
that fleshe, but he cryste woꝛshypeth  
it, It is so fownde out how the foote-  
stole of our loꝛde, shulde be woꝛshyp-  
ped, and therewith also this that not  
onely we shulde not synne in woꝛshyp-  
pyng of it, but cōtrary wyle, we shuld  
synne, and we shulde not woꝛshyp it.  
Thus speaketh saynt Austen, of the  
Sacrament of thaulter, & thus spea-  
keth he of the woꝛshyppe of it, so  
playnely, as the deuyl hath no poynt  
of sophistry to iuggle in it, but to say,  
saynt Austine was a man, whiche is  
one of the generall shyftes in an ex-  
tremite, and an other, that the woꝛke  
(yf the place make against hym) was  
not his, it is named to be. But this  
woꝛke is saint Augustines without  
any suspicion to the contrarie. Mary  
a man, I muste confesse, he was, and  
so

so were all tho I haue spoken of be-  
foze, whome I haue not brought to  
proue the truth of the naturall bodye  
of Chyste, in the sacrament of thaul-  
ter, For the fewe wordes of scripture  
spoken of Chyste hym selfe, when he  
sayde, This is my body, to good men  
proue that sufficiently, and any other  
studied corroboration, to good men,  
neadeth not, & to euyl obstinate men  
is superfluouse. Accoꝝdyng wherun-  
to saynt Basyl instructed his scolers,  
with what feare, fayth, and affection,  
they shulde come to the holy commu-  
nion. He badde them learne feare of  
saynt Paule, sayeng to the Coꝝinthi-  
ans: He that eateth vnwoꝝthely, ea-  
teth iudgemēt & cōdemnatiō. He bad  
them learne fayth of chystes wordes,  
when he sayd. Take ye, and eate ye,  
this is my body. And as foꝝ deuotion  
and affection of mynde, he bad them  
loke of the loue Chyste bare to his  
churche. And therfoꝝe I trauayle not  
herein to learne men fayth by autho-  
rity of

*Basilius.*

*1. Cor. 11.  
Matt. 26.*

ritie of men, but bycause I see, what  
a company they be, that impugne our  
true faythe, with lyes and sophistrie:  
I haue taken payne to reherse these,  
that ye maye rede of another compa-  
ny that mainteyned the true faythe  
with the truthe, whiche were so nota-  
ble clerkes, so great learned men, so  
exercysed in scryptures, so rychely en-  
dued with the special gyftes and gra-  
ces of god, as men shulde haue more  
comfozte, to kepe compaignye with the,  
in the open lyghte of truth, goddes  
high waye: then to lurke in darke co-  
ners, or folowe the leadyng of suche,  
as being blynde of the ryght eye, for  
waunte of grace and lerning, and more  
blynde on the lefte eye, with malyce  
and enuye, fall themselfe in the pytte  
of goddes indignacyon, and drawe  
other after them. One thyng I wyl  
note, whiche is worthe notyng,  
that there hath not ben, in any tyme,  
any one Mayster teacher, or other  
wyle, the deuylles stoute champion,  
to



to impugne our true belefe in the sacrament of thaulter opely, but he professed therewith, some other opinion, so euidently abhominable, as he myght be knowen, by that other lye, to be set from the deupll. And firste that we reade of, be the Maniches, whose detestable oppnyon, is vniuersallye abhorred. Seconde the Messalyans, who sayde, the sacrament dyd neither good nor hurte, muche lyke Frith, who after all his conflict, wold gladly haue come to this, neyther to graunt the sacrament, nor denye it. Now these Messalians professed this for truth also, that it was an euyl thinge to labour with their handes, and gaue them selfe onelye to sleape, and called their vyspons in their dreames, prophesyes, and pretended to be saued by onelye prayer, as Luther affirmeth by onelye fayth. were not these men marked on both sydes (trowe ye) to be knowen for noughte? wychelefe denyed the Sacramente of thaulter,  
and

Rom. 3.

and on thother side affirmed, al thinges to come to passe, by mere and absolute necessitie, with whiche opinion all suche be infecte at this day, as impugne the sacrament. And is not that an euident marke, that god hath suffered them to falle (in reprobum sensum) so as they speake, they wote not what, specially whē they waxe angry, as some do, that men wyl not folowe them, when by theyr opinion, the same necessitie, that maketh them to speake so angerly maketh other also if they so do (and it be as they say) by þe same necessite to laugh them to skorne. And further, if absolute necessitie reigned ouer man, then shuld a thefe or a murderer, be as muche made of, and commended for playenge his parte, accordyng to his place of necessitie, as he that lyueth soberly, for both worke by necessitie. And if they wyl by this opinion, resemble god, to the dyrector of a playe (as they do in dede) appoyntynge euery man a parte to playe, as lyketh

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Ch. 3.

















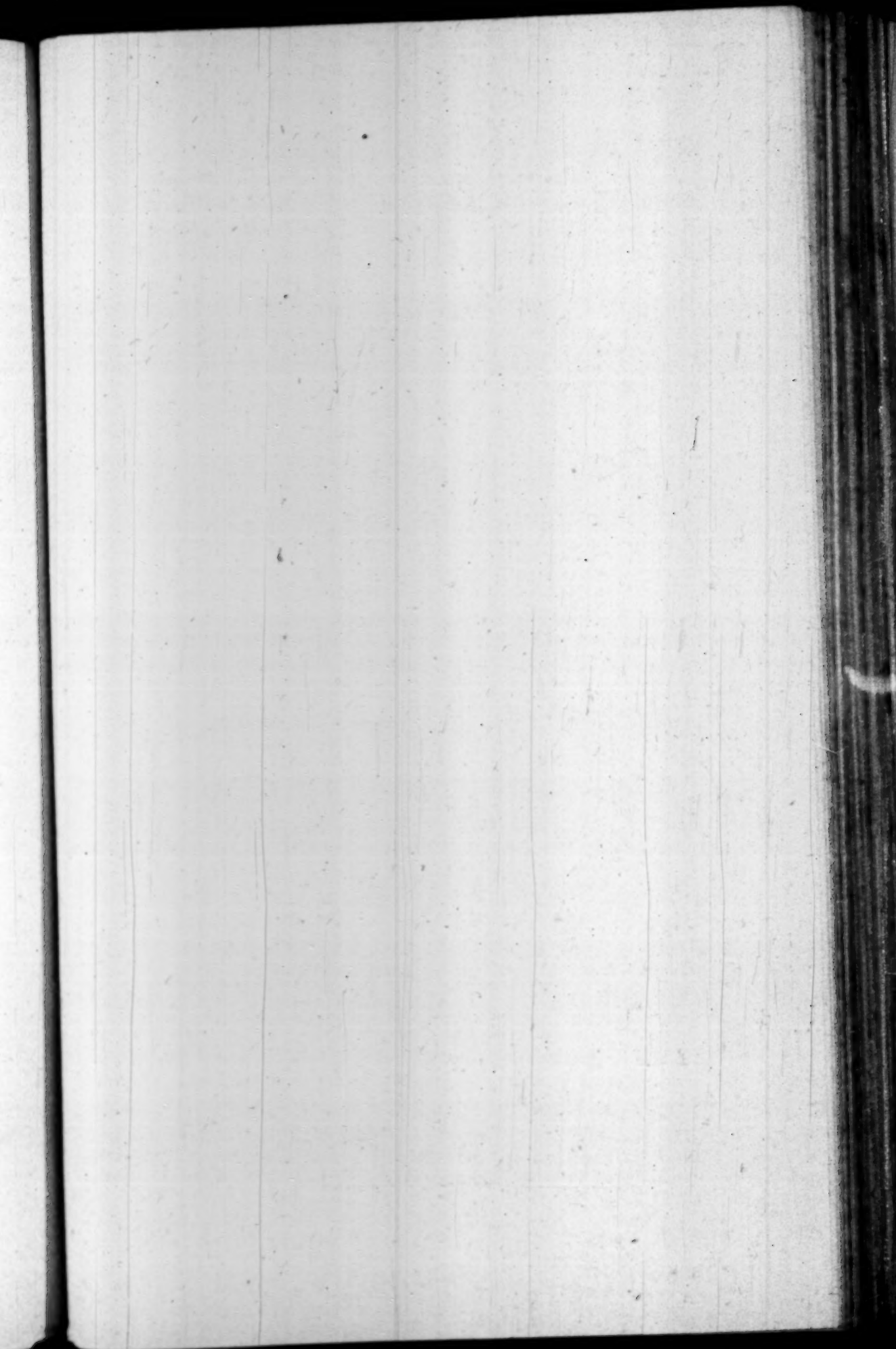


























before by accepted and allowed for  
 teachers, and of their scolers also,  
 good chriſten people, who haue ac-  
 cepted humblye their teachyng, in the  
 truth, of the preciousnes & ſubſtance  
 of the moſt bleſſed Sacrament of the  
 aultar, and take them all togyther, re-  
 preſenting Chriſtes church, for ſchoole  
 maſters in this matter. And yet there  
 is no cauſe to aſke, which ſhuld ſeme  
 to implye matter of doubt, but con-  
 ſtantly to contynue in that we haue  
 herein truly receyued, wout whyes  
 or whettes: whiche engendre alterca-  
 tion, without edification or fruyte.  
 Shall we, after .xv. C. yere, begynne  
 to enquire, whither the ſtate of oure  
 religyon, be eſtablyſhed in mere ydo-  
 latrie, as they do now a dayes terme  
 it blaſphemouſely? Can we take ſuche  
 a ſerche and examinacion, otherwyſe,  
 then to be a quarrel moued to the houle,  
 to prepare the waye to Mahomete:  
 of whoſe lawes ſome in ſome thinges  
 wyte now abrode indifferently. For

D.

(as I

(as I sayde befoze) if reason, or rather  
vnrasonablenes, maye nowe con-  
quer our faith herein, the victoꝝy wyl  
hardely be stayed from conquest in þ  
reste, whiche punishment we may se  
in other, if we haue grace to consyder  
it. Let vs stand ferme therfoze in our  
faythe, receiued in the mooste blessed  
sacramente, and keepnge our selfe in  
sauegard, by the strength of the same  
fayth, note howe the deuyl assaulteth  
the symple, to ouercome them, in the  
same. The deuyl (ye knowe) is but  
playne (I wys) and where playnes  
may deceyue, maketh his pꝛetence to  
speake playnely, and pꝛofesseth sym-  
plycite, speakynge alwaye (as hys  
postels say) of this sacrament, as S.  
Paule spake, & cal it bꝛead. And albe  
it as I spake bifoze) of spellig yd one  
tittle diuerily, so likewyse one woꝝde  
is taken diuersely: pet the deuyl pꝛe-  
tendeth symplite, and wyl haue one  
woꝝde, taken but one way, whiche is  
a craft, to leade men out of the way.

foꝝ

For if in saynt Iohns gospel, where  
 it is witten, that Chryste was in the  
 worlde, the worlde was made by him,  
 and the world knew him not, yf there  
 the worde (worlde) shuld haue one sig-  
 nificatiō, it shuld engender a metuey  
 louse confuse sense. And in the worde  
 (b:cade) when Chyste saide. He was  
 the b:ead that descended from heuen,  
 the worde (b:ead) maye not there sig-  
 nifie the same it dothe, where the gos-  
 pel speake of fīue barly b:eades. And  
 therfore to the rude can be nothyng  
 moze daungerous, then to be entan-  
 gled. In this the deuils sophistrie, in  
 signification of names, the discussion  
 wherof, requirerh lernyng, & the cōcei-  
 uing of y true faith by gods gifte on-  
 ly simplicitie to beleue, wout howes,  
 as is p:eached vnto y by y church of  
 ch:st. But besides this point of sophi-  
 strie, cometh in another of y rude igno-  
 rant, & sodenly forgetting the name of  
 y holyc Masse, only p:etendeth know-  
 lege, of y lozdes supper. And herin is  
 p. ii. much



muche a do, and the name of þ Masse  
 reiected, all is applyed to the Loꝝdes  
 supper, and yet they wold steale away  
 the precious foode, of the body of our  
 sauyour Churche, and in thende make  
 it a bare drynkyng, of onely bred and  
 wyne. And where they wyl passe none  
 of their owne priuate suppers, euen  
 on the greattest fastyng daye, wyth-  
 out leaue for deynties: yet in this  
 supper of the loꝝd (as they call it) they  
 deuise a diete without delycacies, to  
 haue nothing present, but breade and  
 wyne. A merueylouse matter of thin-  
 clination of mannes nature, for decla-  
 ration of instabilitie to be sonde of in-  
 nouacions. What the woꝝde (masse)  
 meaneth they can not tell, & so refuse  
 they wote not what, by theyꝝ owne co-  
 fession. And the name (supper) they  
 allowe with as lytle knowlege, what  
 they saye, calling it a supper but one-  
 ly bicause it varieth from the name of  
 the Masse. For that which in the first  
 institucio, was called, Coena dñi, and  
 the

the supper of our lord, by reason the  
 word (Cœna) by cause of the tyme, to-  
 wardes eueninge, signified a supper:  
 Nowe the churche hath ordered all  
 men, to receyue their holpe communi-  
 on afore all other meates fastyng: it  
 shuld now more cōueniētly be called  
 in Englyshe, the feast of our lord, or  
 the diner, then a supper, wherwith the  
 worde (Cœna) will agree, and requi-  
 reth not any suche translacion in spe-  
 cyall, to be called a supper but cœna  
 domini may be called, Conuiuium sa-  
 crum, as the churche syngeth deuout-  
 ly, wherin Christ is receiued, and ther-  
 with a memoꝛye celebꝛate of his most  
 blessed passion, and a pledge is lefte  
 with vs, of lyfe euerlasting. And Gre-  
 goꝝ Nazianzene noteth, that albeit  
 in this holy communion, the churche  
 chaungeth the tyme, yet the thinge is  
 all one, whych he speaketh after this  
 sorte.

ἐπεὶ καὶ ἄλλα πολλὰ τῶν τῆς καθ' αὐτὰ ἱερουργί-  
 ῶν ἑτέρως ἢ ὡς τὰ νῦν ἔχοντα φαίνεται καὶ οὐ

¶.iii,

συμβαίει

συμβαίοντα ζωῆς καιροῖς. οἷον ἐνήνευσε μικρὸν  
πρὸ τῆς πείρασ. ἡμεῖς πρὸ τῆς πάσχα. ὅτι τῶν  
ἡμετέρων ἐν τῷ μικρὸν διὰ ἀμφοτέρων τῶν καιρῶν  
τὸ διακρίματα. ὁ μὲν γὰρ καὶ τῶν πειρασμῶν ταύ-  
τας προβάλλει. ἡμῖν δὲ, τὴν συννέφεσιν χρε-  
στὸν τὸ δύναται καὶ κάθαρσις ἐστὶ προεόρτιος  
καὶ ὅτι ἡμεῖς τεσσαράκοντα ἡμέρας. θεὸς γὰρ  
ἦν ἡμεῖς διὰ τῆς δυνάμει τὸ σωμεμεῖσθα μὲν,  
εἰ καὶ Ἰανας ἄπειν ὁ ζῆλος πειθεῖ καὶ ὑπὲρ δυν-  
ναμιν. πάλιν μισαγωγεῖ τῶν πάσχα καὶ μαθητὰς  
ἐν τῷ ὁδῶν καὶ μετὰ δεῖπνον, καὶ πρὸ μιᾶς ὥ-  
ρας παθεῖν ἡμέρας, ἡμεῖς ἐν προσευχῇς οἰκοῖς καὶ  
πρὸ τῆς δεῖπνου, καὶ μετὰ τὴν ἀνάστασιν. ἀνίστα-  
ται τριήμερος, ἡμεῖς μετὰ πολὺν χρόνον. καὶ οὐα-  
τε ἀπέρεγκται τῶν, ἐκείνον τὰ ἡμέτερα, οὕτω  
σωζέσθαι χρονικῶς. ἀλλ' ὅσον τύπος τις εἶναι  
τῶν ἡμετέρων παραδοθέντα, ὅτι πάντα παρα-  
πλήσιον διαπέφυγε.

Quandoquidem & alia multa, aliter  
tum prodita fuere, quæ ut nunc se habe-  
re conspiciuntur, Veluti Ieiunavit  
christus paululum ante tentationem,  
nos uerò ante Pascha. Quòd ad ieiunia  
attinet, utrobique idem, temporum  
uerò utriusque ieiunij, non modica dis-  
crepantia. Christus enim ieiuniū, tanquam  
pro

Mat. 4.



propugnaculum adhibuit cōtrā ten-  
 rationes, nobis uerò ad id ualet, ut  
 Christo cōmoriamur, & itē purgatio  
 quedā est, quę festū p̄cedat. Porro  
 Christus ieiunauit dies quadraginta,  
 erat enim Deus, nos uerò ieiuniū, ad  
 facultatis nostrę modū attemperau-  
 mus, etiamsi quidā zelo affecti, nōn  
 hil supra uires conati sunt. Rursum  
 Christus sacra Paschæ mysteria, cum  
 discipulis celebrat in cœnaculo, &  
 post cœnam & pridieq; pateretur,  
 nos uerò in ædibus orationis, et qui-  
 dem ante cœnā, ac post resurrectio-  
 nem. Surrexit item Christus post tri-  
 duū, nos autem post multum tempo-  
 ris, neq; tamē cōmittūtur cū illius no-  
 stra, sed neq; ad temporis rationē cō-  
 iungātur, quatenus uerò ad exemplū  
 eorū quę nos ageremus tradita sunt,  
 exactā per omnia similitudinē effuge-  
 rūt, The sense whereof is this in en-  
 glish. There be many mo thinges, o-  
 therwise set forth, then they appere to  
 be now. Christ fasted a litle befoze his  
 temp-

Mat. 14:

temptacion: we fast befoze Easter. As  
touchynge the fast, that is al one, but  
in the tymes of the fastes: there is a  
greate diuersitie. For Chyste bled fa-  
stinge as a defence and bulwarke a-  
gainst temptation, and in vs, fasting  
auayleth, that we myghte dye wyth  
Chyst, and it is a clesynge and pur-  
gation byfoze the feaste. Chyst fasted  
fourty daies, for he was god, we haue  
measured our fasting with our po-  
wer, although some moued with zeale  
do attempt herein aboue their power.  
Chyste kepte his pascall feaste, with  
his disciples in a chambze after sup-  
per and the daye befoze he suffered:  
we do the same in houses of prayer be-  
foze supper, and after the resurrectiō.  
Chyste rose after, thze dayes, and we  
ryse againe, after a longe tyme. And  
yet that we do, in h̄ mysteries, repung-  
neth not with Chystes doynges, but  
they be not conioyned in tymes. And  
in asynuche as they were deliuered vn-  
to vs, to be our exāple, their througħ  
lykenes

lykenes and similitude in every part was not obserued. These be Gregory Nazianzens wordes, the sentēce wher of I haue in this place, reherced, to this purpose, to shew how the church hath altered the tyme, in ꝑ receyuing of our holpe communion, I myghte haue in fewer wordes reapoꝛted it, but because thauctour is very notable foꝛ learnynge and vertue, and a famous clerke of the Greake church, and of auncientie aboue. xii. c. yeres. I haue here inserted his wordes at length, as they be in greake. & I haue added a translation both of laten and englysh, to thintent I myght note vnto the reader, suche frutesfull lessons, in other matters, as the same conteyneth. Whereof one is, of the auncientie of the feaste of Chyristes fast, in the tyme we call in englyshe, Lent, which Chyristen men haue vsed to obserue, befoze Easter, wherwith to purge the selues against theaster. And I doubt not but in some mennes eares, it soue-



act. 17.

Rom. 14.

deth merueplouselye in this tyme, to  
call fastyng a purgation, which word  
(purgacion) shuld onely appertayne  
to Chyistes bloud, wherein and wher-  
with mē be purged, whereof this au-  
thor was not ignoraunt, & therfore I  
note vnto the, how he that cā tel what  
he saith, speaketh thus, which hath a  
good catholyke sense and vnderstan-  
dyng, where Chyist is taken for the  
foundacion, wherbyō and in whomin, &  
by whose helpe, this fast is celebrate.  
For in chyistes faith, it purgeth, and  
thervnto men shulde be so exhorted.  
For there is a kynde of deuyls (chyist  
sayd) that is not cast out, but in pray-  
er & fastyng, which good men know  
by vnderstanding & experience, but  
yet I can not pretermitte, what sophi-  
strie the deuyll hath vsed to induce  
men to eate, and so to eate, as though  
men lyued to eate, and so diligentelye,  
as though S. Paule had wrytten af-  
firmatiuely, Regnum dei, esse escam  
& potum. And then commeth in com-  
parison,

parison, and the true faste is extolled,  
 to thrust out the bodely faste. Faste  
 from sinne (q̄ he) that is the true fast,  
 that is the excellent faste, that god com-  
 maundeth. And so the deuyl setteth  
 good thinges at contencion, one to  
 face out another, and one to put ano-  
 ther out of the doores. For he may a-  
 byde, no companie of vertues in de-  
 grees, one vnder another, one seruing  
 to another, one helpynge another, or  
 belongynge to another, but he wyl  
 haue al alone, accoꝝdynge to the foot  
 of the songe, which was, fayth alone.  
 In fasting therfoꝛe, they shall extol  
 and cominende moderaciō, and woꝛ-  
 thely, foꝛ it is the chief poynt of bode-  
 ly faste, but this moderation shall be  
 muche made of, whereby to dꝛyue out  
 at the doꝛes, astinence from flesh. And  
 so that, which is done of knowledge,  
 foꝛ an induction to sobꝛenes : to ab-  
 stayne certayne dayes from eatynge of  
 flesh, that is called supersticion, and  
 by the name cōdēned. I cal fast (saith  
 he)

he) for bearinge of a mannes pleasure  
and shall therein speake religiousely  
but the conclusion is, that fische faste  
may be done away, and for declarati-  
on that the other were but p<sup>r</sup>e. ences;  
to bringe thenterp<sup>r</sup>yse to passe, where  
fleshe eatynge, hath fre course: sober-  
nes, inoderation, and the faste of the  
soule, be clerely bānyshe and exiled,  
and the bely enioyeth the conqueste,  
without lette or interrupcion, and for  
a more triumphe therein, whē we shuld  
specially dye with Christ (which this  
autho<sup>r</sup> sayeth is the effect of fastynge)  
some haue had vpon good friday, no-  
table and speciall bankets, with p<sup>r</sup>e-  
tence to reioyce in Christes mercye,  
wrought with vs, that daye. And it is  
good in dede to reioyce in gods good  
tydynge, but necessary therewith to  
remember his iustice, and with what  
temperature therof, he ministreth his  
mercye, and whiles thou learneest one  
thing, forget not another. God made  
all thyng in weight, number, & mea-  
sure,



sure, and we shuld learne, how to vse  
 them, after their estimacion, withoute  
 suche comparison and contencion, as  
 the deuyl maketh, euer with one bet-  
 ter, to expelle another, not so good,  
 whereof muste nedes ensue the confu-  
 sion of al. Fast therfore the cheif fast  
 of the soule, to abstayne from synne,  
 with the bodely fast, to abstaine from  
 meates, with moderation and sobrie-  
 nes, takyng scarcetie of that is neces-  
 sarpe, in suche fourme also, of forbear-  
 ynge certayne meates, as the church  
 hath without superstition obserued &  
 accustomed. All whiche wyl agree to-  
 gether, if thou wylt agre with them,  
 and so they wyl be profitable, and a  
 purgacion, mete and requisite before  
 the feast, as Gregoꝝ Nazianzen wri-  
 teth, callynge it, καθεστια προσεστια.  
 In whom, I wyl also note vnto the,  
 howe at those dayes, their places of  
 assembly (for whiche vse, we haue our  
 churches) were called, houses of pray-  
 er, and Chrysostome when he kept oute the  
 byers

Math. 21.

1. Timot. 2.

1. Thes. 5.

bypers and sellers out of the temple: he  
alleged scripture to shewe it shuld be  
the house of prayer. Domus mea, do-  
mus orationis vocabitur. My house  
shall be called the house of prayer. I  
wyl not encrease my boke with accu-  
mulation of places, to conferme the  
commendation of prayer, for I trust  
it nedeth not, but as saint Paule said,  
Volo viros in omni loco orare. And  
in another place, Orate sine intermis-  
sione. So Chrysostome noteth prayer  
is moche effectuell in the tyme of  
masse, where chyl is p'sent, by whose  
mediacyon all our prayers be accep-  
table and hearde of god. This is not  
out of my purpose entended, to shewe  
in this poynt the deuyls sophistrie to  
diminish and extincite prayer, with  
temptation of attaynyng knowlege,  
by studye and sermons. So as now  
among many, the house of god, which  
Chyl called the house of prayer, hath  
(as many practyse it) chaūged y name  
w the thinge. For many yf they come  
to

to churche, eyther it is to heare one  
 talke and raple after they? fanſy in a  
 pulpet, whith they calle a ſermon, and  
 lerne only therby other mens faultes  
 and care nothyng for they? owne, or  
 elles in reding or muſing of that they  
 vnderſtand not, but wolde lerne, they  
 ſpende all the tyme they tarpe there.  
 A ſermon is good, and ſo is ſtudy alſo  
 ſo to attayne knowlege, but Gregoꝝ  
 Nazianzen ſayde, τὸ καλὸν οὐ καλὸν  
 ἐστὶν μὴ καλῶς γίνεσθαι. Good is not  
 good, when it is not well done, to  
 which well doyng, tyme is a ſpeciall  
 circumſtaunce. Every thyng hath  
 tyme, ſayth Salamon. And in thac- Ecc. 3  
 tes of the apoſtles, it appeareth they  
 had they? tymes appointed to praye,  
 For Petrus & Ioannes aſcendebant Act. 5  
 in templum, ad horam orationis no-  
 nam. Peter & Iohn aſcended into the  
 temple, at 5. ix. houre of praye. Whi-  
 che diſtinctiō of tyme, hath no ſupſti-  
 cyō in it, but a cōueniēt orde & diſtri-  
 butiō



Col. 2.

bucion of the vse of tyme, which with  
a certaine appoyntment, is necessarie  
in a body vnited and congregate. as  
thyng in me be, that we might declare  
the same vnite, by conformitie of ope-  
ratiō, at one tyme. Wherin s. Paules  
text, for bydding distinction of daies,  
is not offended, who condemned only  
the supersticion, & lefte the vse of di-  
stinction, indifferēt to be receiued for  
good orde and semelines, with a sig-  
nification, also of our mysteries. And  
therfore Gregorije Nazianzene, hath  
his sentence, in his sermon εἰς τὴν ἀγι-  
άν πεντηκόστην. ὅτι ἐρῶσιν ὡς καὶ ἄλλα τῶν  
ἐρησκῶν πεντηκῶς μὲν παρ' ἰκείνοισ τε-  
λούμενα, μὴ σικῶς δὲ ἡμῶν ἀποκαθίστα-  
μενα. There be other thinges of the Je-  
wes, persited with them in figure whi-  
che be restored againe vnto vs, in mi-  
stery. So as all the thinges vsed in  
the olde lawe be not vtterly reprobued  
& cōdemned, not to be done, but not  
to be so done, for the fygure ceaseth  
when truth is come, and the lawe and

prophetes were bnto saynt John bap-  
 tistes tyme, as Chyst sayde. Neuer-  
 thelesse as Gregoꝝ Nazianzen saith,  
 the same thynges may be nowe resto-  
 red mystically, not at euerye priuate  
 mannes pleasure and deuise (as saynt  
 Augustine writeth, ad Ianuarium) but  
 by teachyng of the churche and orde-  
 ryng the same, not foꝝ superstition,  
 but direction as the apostelles dyd in  
 the begynnyng, when they decreed it  
 by inspiracion of the holy ghost, that  
 men shulde abstayne, from that was  
 strangled, and bloude, whiche repu-  
 gned not with the vision to saincte  
 Peter, that al thyng was cleane, to  
 them that in cleannes receyued it, ne  
 dissented from chystes teaching, that  
 not to defile the man, that entreth in  
 at the mouthe, but it was a dispensa-  
 cion of the truth, betwene the ceassing  
 of the lawe and springing of the gos-  
 pell, with such a temperament, as the  
 chaunge, foꝝ compassiō of weake con-  
 sciences, shulde not be sodayne and

Agust. ad Ianu-  
 arium.

Act. 15.

Act. 10.

Math. 23.

Q.

at

at ones, but by litle & lytle, as the day  
sprigeth & the night goth away. Upō  
which consideratiō, the same thinges  
were in the church of chꝛist foꝛbydde,  
that were befoꝛe foꝛ another ende, foꝛ  
bydden in Moyses lawe, onelye the  
cause of prohibicyon varied, but the  
thyng was all one. But to retourne  
to the purpose, wherupon this was  
broughte in. Dyltynction and oꝛdꝛe  
in tyme, is not superfluous, but  
necessary, and therfoꝛe with sermons  
oꝛ studie, (whiche bothe be in their  
tyme good) to interrupte the tyme of  
pꝛayer, that is not good, and greatly  
woꝛse, when the sermons be suche, and  
so facyoned, as they maynteyne talke  
and communycacyon, and be not dy-  
rected to styꝛe the peoples dulle  
and sluggye endeuoure, to folowe  
vertue and flee vyce, and leaue  
a parte, matter of contention oꝛ re-  
foꝛmacyon, to be oꝛdered by the high  
powers, to tell the audience of theyꝛ  
specyall faultes, and to dyswade  
them



them from the same, by all wayes and  
 meanes. Suche were the sermons, in  
 the primatiue church. So preached  
 S. Chrysostome, Saynt Augustine,  
 So preached Gregory Nazianzene,  
 and where in a sermon he made of the  
 feast of Ester, he had entred to speake  
 of the secrecye of god: left that matter  
 with this speche. ὅτι μὴ θεολογία τὸ προ  
 κείμενον ὑμῶν ἀλλ' οἰκονομία. I purpose  
 not (sayth he) to dispute oꝝ reason of  
 god nowe, but to dispense his truthe,  
 that is to saye, distribute it conuent-  
 ently with all circumstaunces mete,  
 of which office in cyꝛcumspecte distri-  
 bution, Saynte Paule calleth the  
 cheife mynystres, dispensatores, and  
 hym selfe sumtyme, fedde them with  
 mylke, and sumtyme with stronger  
 meates, which is not euery mannes  
 gyfte, and therefore hath bene in the  
 church committed to fewe, and in re-  
 specte of the numbre, very fewe, and  
 of late ouer fewe, and ouer manye  
 also. Ouer fewe, of them that

1. Cor. 4.

D.ii.

cry.

Act. 2:  
Jonas. 3.

The deuini-  
tie

The ser-  
uandship.

crieth out of mens maners, and ouer-  
many of those, that flatter the multi-  
tude, with vttering suche matter, as  
the nūbre of nature variable, is glad  
to here. How many now a dayes be so  
trauayled in them self, with heatynge  
the sermon, as they wepe and wayle, &  
saye, Quid faciemus uiri frates? Who  
preacheth lyke Jonas, to warne men  
of their destruction both in body and  
soule, if they amend not their maners  
and lyuynge. In a miserable state of  
iniquitie and synne, some wolde haue  
nothyng preached, but merceye, with  
onely Christe, and howe he beareth al  
synne, payeth all, purgeth all, and clē-  
seth all, whiche is true, and θεολογία  
of it, can not be blamed, but οἰκονομία  
hath a great faulte. For al be it this  
be truthe, and is good meate: yet it is  
not well distribute, for it wolde serue  
better at supper, then at dyner. To  
men lusty, drowned in the world, and  
ouerwhelmed with synne, and in the  
mydde daye whyles there is tyme of  
wakynge

wakynge, the iustice of god, is to be  
 cryed oute. Chyestes seconde comynge  
 to be beaten in peoples eares, his ter  
 rible iudgemente to be laide before  
 mens eyes, whiche is a truthe, as the  
 other is, and profitable to be learned,  
 taught, and thought on, wherevpon  
 men shuld be exhorted to cōfesse their  
 synnes to god and his ministre, to do  
 penaunce for synne, to faste for synne,  
 to pray for synne, to do almes for synne,  
 to wayle for synne. Dauid confessed  
 and felt goddes mercy and yet cryed,  
 Amplius laua me ab iniquitate mea *psal. 50.*  
 & a peccato meo munda me, quoniā  
 iniquitatem meam ego cognosco, &  
 peccatum meum contra me est semper  
 and therewith said turbatus est a *psal. 16.*  
 furore oculus meus, his eye was trou  
 bled with goddes displeasure, at the  
 tyme he mistrusted not goddes mer  
 cy, and therefore sayde, Laboravi in *ibidem.*  
 gemitu meo lauabo per singulas no  
 ctes lectum meum, he trauayled in  
 waylynge and walsched his couche  
 Q.iii. with



with teares. But nowe so be men en-  
ueigled by the deuylles sophistrie, as  
mercy extolled and sette forth, with  
onely faith, and onely sauiour, & om-  
nisufficient sauiour, serueth to make  
men forget gods iustice, & waxe wan-  
tons, (as they be termed) babes and  
younglynges, and clerely falle from  
dreade & feare of god, which where it  
wanteth, synne must nedes encrease &  
ouerflowe, and by custome mens con-  
sciences so blynded, as they discerne  
them not to be synnes and faultes.  
And thus moch I haue spoken of ser-  
mons, whiche and they were neuer so  
well made and conceyued, yet so to  
vse them, as they shulde occupie the  
tyme of prayer requisite. **S. Gregory**  
in an Omilie noteth not good. And  
therfore on Chyrlmas daye, when  
the churche hathe thre Masses, he  
sayde he coulde not spende so muche  
tyme with hys audience that daye,  
as he was wonte to do. And yet ser-  
mons at those dayes, as appeareth  
by

by the sermons they made, were not longe. But longe or shorthe, as they be good holesome and requisite, and in the church at theyr tyme necessarpe, so haupng not theyr tyme, but with iustelinge an other good thinge out of orde, that is not well, and moch lesse, studie, to be vsed in tyme of prayer, whiche prayer and studie, as they haue a distincte nature: so they shuld be in tyme distincte. And theunompanyans opinion, by contrary exercise reproved, to thynke that readynge, is the onely way to heauen. But herem I haue taried ouer long, as some wil fynde faulte at me, and aske, what is prayer and fastynge to the sacrament of the aulter: and much lesse sermons or studie in tyme of prayer: wherunto thus I aunswer, that hauinge occasion mynystrid, by thys greate clerke, Gregorpe Nazianzene, I haue spoken of them.

And because the deuyll entendeth to

to subuert all: ¶ Shewe also, his sophi-  
strie in lower matters, then is the sa-  
cramēt of thaulter, towarde destruction  
wherof he made hym selfe an en-  
trie, by ouerthrowynge that myghte  
stande in his waye, and so the more  
facily to assaulte the hygheste, as he  
hath done, & therin (as I haue saide)  
maketh a great matter of the name  
of the masse, and wyl haue it called  
our lordes supper, wherein he wyl  
haue all obserued, as chyst mynistred  
it, whyche this Gregory Nazianzene  
sayth, is not necessarye. But we shuld  
herein giue credite to our mother the  
churche, he pylle of truthe, and who  
truly teacheth vs, that is truth. Who  
forasmuche as with thobseruacion of  
this fcaste, in receyuyng, eatyng and  
drynkynge Chyestes moost p̄ciouse  
body and bloud, is also celebrate, the  
perpetuall onely pure sacrifice, pro-  
pheted by the prophet Malachie, to  
be obserued and kepte, continuallye  
in the churche of Chyst, whiche sacri-  
fice

Malachie. i.



fice, is the bodye and bloud of our sa-  
 uour Chyste. The same church hath  
 receyued one worde of Hebrewe, to  
 signifie all together, and vled in the  
 latyn (Missa) and in englyshe (masse)  
 wherin besides the gloriouse presence  
 of the body and bloude of Chyst, the  
 holy circūstaūces vled, & ceremonies  
 done, be also many godly and mooste  
 deuoute prayers, spoken and vttered  
 by the pzeiste, as a common ministre  
 to the hole churche, for and in y name  
 of the hole churche, by which church,  
 Chyste as heade is offred, and the  
 churche also, as membze of his mysti-  
 call bodye, is offred to god the father  
 by him, as S. Augustine sayeth. Ipsa  
 per ipsum, & ipse per ipsam, suetus  
 offerri. The church by hym, & he by y  
 churche, accustomed to be offred. So  
 as the masse conteynyng the hole sup-  
 per, that is to saye, the hole feast, with  
 the contynual oblacyō of the church,  
 is by the deuylles inuention assaul-  
 ted dyuerse wayes. Some denye the

A. v.

masse

masse, bycause they reade not þ word  
masse in scripture, whych and it were  
a good cause of denyal, it shuld serue  
to renewe the Arryans heresye, and  
to putte out of the crede, called Sym  
bolum apostolorum, (which all chry  
sten men receyue without contradi  
ction) where filius, is called cōsubstā  
tialis patri. Other allowe masse they  
saye, but not priuy masses, as though  
there were two soztes of masses,  
where in deede, the masse beinge but  
one, and alwayes executed in the  
name of the hole church, may by rea  
son of the place, be called priuate, as  
it maye be by reason of saienge, called  
a lowe masse, and so differre frome a  
masse sunge, but els, the church by  
the common mynystre the preist, exe  
cuteth the masse her selfe, howe fewe  
so euer, or howe manye be present,  
and whither it be done at church  
befoze the multitude, or in an oratory  
befoze fewe. And yet with the name of  
priuate masses, and denyall of them,  
the

the vnlearned be flandered, as some  
 be also with requeste of comunyon  
 vnder bothe kyndes, as necessarie,  
 and not to be p̄termpted. In why-  
 che poynte the deuyl gothe aboute,  
 craftely to seduce the symple, adding  
 a wordly instigation of enuie, as  
 though the p̄iestes had withd̄rawē  
 the one parte of the Sacramente, of  
 very dysdayne, to put a difference be-  
 twene the state of p̄iestes and the  
 state of laye men, where in deede, the  
 obteynynge of communion vnder  
 both kyndes, shuld serue ſ̄ deuil one-  
 ly, for an introductiō, to subuert the  
 true belefe, in ſ̄ most blessed sacramēt.  
 which matter he only entēdeth, & lea-  
 ueth nothing vntouched to obtēne ſ̄  
 same. For where the church teacheth  
 truely, ſ̄ vnder eche kinde, is cōteined  
 hole ch̄rist, & therfore nowē vnder the  
 one kinde, eche mā receiueth as much  
 as vnder both, vpon which grounde  
 good deuout mē, haue absteyned frō  
 cōmuniō vnder both kydes, & cōtēted  
 them



themselfe w one kynde, of they? good  
deuoute mynde: yf now vpon grudge  
of suche as contente not them selfe  
with the order they fynde in the chur-  
che, the churche shulde graunte com-  
munion vnder bothe kyndes, to sa-  
tisfye the false complaynte of neces-  
site, it must nedes engender a flaun-  
der in þe truthe of the faith, as though  
hole chryst were not vnder eche kynd,  
which by the deupll is only intended.  
And in this matter of cōmunion vn-  
der bothe kyndes, it was neuer deny-  
ed but all states of men euer myght,  
& all states of men in the begynnynge  
haue communicate in bothe kyndes,  
& among them chyl dren also, ne there  
hath ben any lawe made to the con-  
trary, as the deupll surmyseth. Onely  
this hath ben, that good christen men  
beynge certaynely perswaded vnder  
eche kynde of breade and wyne, to be  
conteyned hole Chryste: All such chri-  
sten men, as well priestes as other, be-  
sydes the priest that, celebzateth, haue  
ben

ben content to receyue theyr commu-  
 nion vnder one kynde. xxhich deuout  
 custome, when the deuyl by his my-  
 nisters hath gone aboute to improue,  
 there was ones a lawe made to main-  
 teyne the good custome agaynste the  
 deuyls enterpryse, as in this realme  
 the hole pliaiment hath made the like,  
 wherby those be onely put to sylence,  
 that saye, Communion vnder bothe  
 kyndes is necessary, which is an opi-  
 nion damnable, and worthely repro-  
 ued, but elles that by order of y<sup>e</sup> chur-  
 che, all men myght communicate vn-  
 der bothe kyndes, no man cōtendeth.  
 For fyrst in the deuout custome of cō-  
 muniō vnder one kynde, wherein was  
 professed y<sup>e</sup> truth taught by y<sup>e</sup> churche  
 in the sacrament of thaultare, onely  
 charite was the rule, wherby good  
 men were moued for a semelynes and  
 decency in y<sup>e</sup> church, & eschewing that  
 they saw somtimes vnsemely chaūce,  
 of them selfe, without cōstraint of a  
 lawe, to forbear y<sup>e</sup> they myghte haue  
 requy-

required, & no man by lawe expelled,  
from that he myght haue asked. whi-  
che charitie, bycause it is now waxed  
colde, and some men for singularite  
wolde differre from the reste, it is for  
conseruatiō of orde well prouided by  
the lawe, that no man shal presume to  
requyre furder then is necessary, to  
flaunder & offence of his neyghbour,  
but with humilite conteyne hym selfe  
within the limittees of comen orde,  
whiche is the beautie & comely state  
of euery number assembled, beyng  
so moche regarded of S. Paule, as he  
wylled me to forbear to cōpany with  
any brother that walketh out of or-  
de. But here wyl be replied that chri-  
stes orde is to be preferred all other  
deuyses, And here cometh in the com-  
men place of Scripture. Frustrā colūt  
me, doctrinis hominū. They wutship  
me in vayne with the teachynges of  
men. And these good men I spake of,  
shall be called good fooles, the which  
had zelū dei, sed non secundū sciens-  
tiam,

Math. 15.  
Mar. 7.

Rom. 10.



riam, the zeale to god, but not accor-  
 dyng to true knowlege, whiche now  
 appeareth (they wyl say) when men se  
 clerely Chyistes institution of this sa-  
 crament, which when it is bled accor-  
 dyng to chyistes institutiō is the sa-  
 crament, & otherwyle as they say, not.  
 And this woꝛde (institution) is often  
 repeted, & yet the same woꝛd (institu-  
 tion) is not in scripture by those sylla-  
 bles, but S. Paule speaketh of tradi-  
 tiō, of the vse of this sacrament, as he  
 receyued it of our loꝛde, Ego enim ac-  
 cepi à domino, quod et tradidi vobis.  
 I haue receyued of our loꝛde, whiche  
 I haue by tradition delyuered vnto  
 you. wherby and by that foloweth,  
 when he sayeth, Cætera cum venero  
 disponā, I shall oꝛdꝛe the reste when  
 I come: it appereth he hadde taught  
 the Coꝛinthians, the summe of this  
 hyghe mysterie, and the vse of it, with  
 out wyptynge befoze, and wolde ad-  
 de moze when he came, whiche moze,  
 he taught, and yet we haue no wy-  
 tyngē

1. Coꝛ. 11.

Ibidem

tyng of it, but the church hath not  
forgotten it, but hath taught it wout  
wryttinge, as she receyued it. And it  
appereth in that epistle of S. Paule  
that rehersyng suche tradicion as  
they had receyued of hym, he blameth  
and reproveth them, for the not obser  
uation of it. And thus muche, for the  
worde institution that pleaseeth, whi  
che scripture hath not, and the worde  
(tradicion) abhorred, that scripture  
hath, so as wordes go but by fauour,  
as this matter is handled. But y mat  
ter of this obiectiō must be answered  
seriously, whiche is grounded vpon  
the texte of scripture, Frustra colum  
me, doctrinis hominum, They wor  
shipp me in vayne, with the doctryne  
of men, the true sense wherof, is al out  
of this purpose, & the vse of this scrip  
ture, as it is misvnderstāded, serueth  
to ouerturne all. For the church is  
congregate of men and women, whi  
che both be comprehended vnder that  
worde(men), And all the outwarde  
tea=

Mat. 7.

teachinge in this church, hath been  
 by men. Althappoules sent to teache  
 the gospel, were men. Saynt Paule  
 at his conuersion frome darkenes to  
 lpyght, when it was said to him that it  
 shuld be tolde hym what he shuld do,  
 then was Ananias by god ordred to  
 go to Paule, & declare what he shuld  
 do. Moyses, leader of the synagoge  
 the figure of our church was a man  
 And the prophetes were men. So as  
 if god be worshypped in vayne, by tea-  
 chinge of men; *nanis est fides nostra*,  
 our fapth is a vayne thyng, whiche  
 is, *ex auditu*, of hearing, and taughte  
 by men, men I saye, as ministres  
 to god, wherof god is the author, *a quo*  
*omne datum optimum, et omne do-*  
*num perfectum*, and Christ sayde. *Sc-*  
*ne me nihil potestis facere*. But here-  
 by appereth that this text hath ano-  
 ther vnderstandynge, and the worde  
 men, not to signifie the hole numb-  
 er of men, so as it shoulde comprehend

1 Cor. 9:

2 Tim. 1:11

Rom. 14

1 Tim. 2:1

Jacob. 1:1  
 10:1

301

R.

ecce



Psal. 115.

1. Cor. 2:

Jo. 4.

each man thoroughly, how so ever they  
be qualified, but onely the corrupte  
state of man, severed fro god and his  
churche in Chyist, of whiche hole state  
not endued with goddes grace, it is  
sayde, Omnis homo mendax. All men  
be lyers. That is to saye, all suche as  
haue not putte vpon them Chyiste,  
who is truthe. And frustra colunt me  
doctrinis hominum. They worshyp  
me in vayne, with the teachynges of  
suche as remaine in the state of men  
onelye, and then teache their owne, &  
of them selfe. For all suche teachyng  
is lyke the teacher, hat is to say, car-  
nall. For the carnall man, non perci-  
pit ea que sunt spiritus, & deus est  
spiritus, & in spiritu adoratur, and  
therfore god is worshipped in vayne  
wth the teachyng of suche men. For  
it hath the pretence of worship, and is  
not directed to hym but onely deuised  
to vpholde worldye polycye. Suche  
deuyces had Numa Pompilius, wth  
the

the Romaynes, and afoze him, Licurgus, with the Lacedemonians, and of late, Mahomete with the turkes, and moze lately, all suche as haue taken vpon them, to vnderstande the scryp- tures alone, and them selfe alone de- uysed, how they wolde haue god wor- shypped, after theyr facyon, wythout noyse oꝝ bꝛute, without the compasse of our eares oꝝ eyes, onely by reading that they vnderstande not, sauyng some be so full of knowledge, as they encombre the companye moze wyth theyr harse rude voyce in prattelyng, then the paryssh clerke with his horse bꝛeste, in synginge. Of all these sortes of mens teachings, whiche be mens deuyses, seuered fro Chyestes church, maye be sayde, frustra me colunt, doctrinis hominum. But suche men as be membes of Chyestes my- stycall body, in his church, and haue the place of orderynge and teachinge in the same, vnto whome other, are

R. ii,

bounde

1. Thes. 4.  
Heb. 13.  
1. Reg. 15.

bounde to obeye and gyue eare vnto  
them, suche men be not comprehended  
in this texte. Frustra colūt me doctrina  
nis hominū. But he p̄ contēneth those  
thynges that they teache, agreably to  
the truthe receyued: non hominē sper  
nit, sed deum, who sayeth. Obeye  
suche as haue the orde of you, and o  
bedience is preferred all other sacrific  
ces, wherwith god is worshipped, not  
in vayne, but meritoriously. And ther  
fore that texte alledged, agaynst the  
teachinge in Christs churche, is as  
grossely abused, as a keye to cleaue  
logges. For if the doctryne be not re  
pugnaunt to the scripture, or the cu  
stome suche as hyndreth not goddes  
gloꝝy, it can not be in vaine that ma  
keth to oure edificacion, and proce  
deth from authoritie which hath po  
wer to rule and leade vs whereby we  
be al directed, to do one thyng, to de  
clare and sette foꝝthe, that we be one  
bodye, wherein god is glorified, ac  
cordinge



cordynge as Chryste sayde. Vt videas  
 ant opera uestra bona, & glorificent  
 deum, qui in coelis est. And so when  
 S. Paule ordered the women to be co-  
 uered in the churche, to signifie her  
 subiection, and that she had ones of-  
 fended, in her pzeuarication agaynst  
 her husbände and god, and with pre-  
 sumption to haue knowledge, was p-  
 ruine of mankynde, and furder orde-  
 red her, to kepe sylence in the congre-  
 gation: this texte of frustra colūt me  
 doctrinis hominum, if it had ben then  
 witten, wold not haue serued the wo-  
 men, to reple and saye. These were  
 small matters, whiche god regardeth  
 not, and therfoze sayed, frustra colūt  
 me, doctrinis hominum. They wo-  
 chyp me in bayne, with the doctrines  
 of men. For saint Paule was not in  
 the numbze of these men (as I sayde  
 befoze) and his authorite was of god,  
 and the thynges ordered for a godly  
 purpose, wherwith god is in the de-

Matt. 5.

1. Cor. 11.

1. Timot. 2.

R. iiii.

cent

cente semely ordze of his peöple, due-  
ly worshipped and also pleased. This  
matter I haue nowe spoken, wyl be  
called a digressiö, and out of the ma-  
ter of the sacrament, and in dede, it is  
not all togyther in it, but towarde it,  
foz I trust hereby, that comen wea-  
pon shalbe layde asyde, of frutles & co-  
lunt me, doctrinis hominum, whiche  
manye had in their mouthe, as they  
haue a blunte dagger by their syde,  
to be sene to speake scripture, though  
it be nothing to the purpose. And now  
I wyl come to the institution of chyst  
of the holy sacrament. And here men  
must take heede that they be not de-  
ceyued, in the worde (instrytucion) as  
sygnifyenge furder vnto them, then  
the scriptures doo testyfy. For yf by  
the worde (institution) shulde be sig-  
nifyed a pceyle ordze, sette forth with  
all the cyrcumstaunce, in the nature  
of a pceyle lawe, sygnifyenge that  
it must be frome theneforth, so obser-  
ued

ned and none other wise, whiche mat-  
ter, the worde (institution) semeth to  
include, and soundeth so in comen  
reason: there appeareth not in scrip-  
ture, any institution of this nature,  
For we reede not in scripture, that  
Christe dydde prescribe, any such pre-  
cise orde of receyving or mynistring,  
but as in his supper he in dede conse-  
crated bothe kyndes, and mynystred  
bothe kyndes, whereby apperethe  
that all myghte receyve bothe kyn-  
des, as all sometyne have done:

So lykewyse when he mynystred the  
sacramēt to his dysciples in Emaus,  
and other amonge the apostles, who  
vnderstode Christe: we reade of the  
mynistracion of the one kynde, wher-  
by appeareth, y the one kynde vnder  
forme of bread, may be ministred a-  
lone. And therefore of any suche insti-  
tucion, as the worde (institution)  
doth sounde at the first hearynge, is  
not testified in scriptures. But yf we  
meane,

Luc. 24.

Act. 2.



meane by institution, the fyrst conse-  
cracion of it, when by gods mightye  
woorde the myracle was wroughte in  
the conuerſion of breade and wyne, in  
to the body and bloud of Chriſt, with  
commaundemēt to the church, to do  
the ſame tyll he come: Of this the  
euangelystes beare wytnes, whiche  
the church hath receyued. And as ſ.  
Paule ſayde, Ego accepi à domino,  
quod & tradidi vobis: So the hole  
church may ſay the ſame wordes, &  
lyke credite by whole mynistry, the  
ſame feaſt is dayly prepared for the  
hole church, with conſecracion of the  
body and bloude of Chriſte, whereof  
good men reioyſynge them ſelfe, with  
the preſence of the hole myſtery, which  
they ſe in the maſſe at whiche tyme  
good men alſo ſpiritually eate and  
drynke the ſame, with the common  
minyſtre and beleuyng the hole to  
be in eche kynde: haue by example of  
Chriſtes diſciples in Emaus, conten-  
ted

ted them self in the sacramental com-  
 muniō with the one kynde, not repel-  
 led as vnworthie to receyue the other  
 kynde, but to bearynge of them selfe  
 reuerently, for the moze semelye distri-  
 bucion, and orde amonge them, whiche  
 the church hath allowed, as our  
 mother and nurse, who continually  
 feedeth vs, with the foode of truthe.  
 And therfore seing we be assured, that  
 as Chryst dyd institute the sacramēt,  
 so he instituted the church, to be fedde  
 with the same sacrament, and to haue  
 the ministracion, distribucion, and  
 orde of it tyll he came. And vnto  
 this daye, we be onely ascertayned by  
 tradicion of the church, in the true vn-  
 derstandyng of the euāgelyes, of our  
 orde in cōsecraciō of the said sacramēt,  
 & the cōcircūstaunce of the pronūcia-  
 tion of Chrystes wordes, whereby the  
 same is wrought. What can it meane  
 but confusion, to wrangle with the  
 church in this matter, and by cauila-  
 tion

Iacpon of woꝝdes, trouble the symple  
 vnderstandynges: what a woꝝde is  
 (institution) with the vnderstandyng  
 they geue it, to astoine the rude eares?  
 For who can suffre, to here spoken  
 that Chꝛistes institution, shulde be  
 broken or altered: consyderynge the  
 woꝝde carieth with it a sound of pre-  
 cysenes, and commaundemente in  
 Chꝛyste of this or that orde, whiche  
 can not be verpyfied, speakynge of the  
 institution of the sacramente, and the  
 woꝝde well vnderstoode, may be suf-  
 fered, sygnyfyenge the fyrste exhibici-  
 on and mynystacyon of it. And so  
 some wyte, that as Chꝛyste dydde in  
 the syrte of Iohā, promyse the insti-  
 tution of the sacramente, sayeng, Pa-  
 nis quem dabo uobis, caro mea est,  
 pro mundi vita. The breade I shall  
 gyue you, is my flesshe, for the lyfe of  
 the worlde: So dydde he institute  
 the same in his last supper, of whiche  
 institucion, men wolde nowe make,  
 a pre-

Joā. 6.



a pꛛecyse lawe, as the oꝛdꛛe shulde  
 be taken awaye, frome the churche  
 mother of truthe, whiche folowynge  
 Chꝛistes example, and the apostels,  
 hath suffered communion vnder one  
 kynde, and hath reiected suche, as  
 wolde impꝛoue the same, as men one-  
 ly studiouse to impugne an establi-  
 shed oꝛdꛛe, whiche faulte is nowe  
 moche spꝛed abꝛode, both in this high  
 matter, and also in ceremonies, and  
 namelye suche as garnyshe Chꝛistes  
 religion, wherein y Deuyl vseth a mer-  
 ueylouse poynt of sophystry, by diui-  
 sion, and examynynge partes alone,  
 whych partes so consydered seue-  
 rallye, be nothyng, and yet ioy-  
 ned togyther, be somewhat, and very  
 necessarye, and here I saye, necessa-  
 ry for oure estate, althoughe not ne-  
 cessarye, in respecte of the pꝛyncypall  
 thyng. I wyll open this poynte  
 of sophystrye, whiche consystethe in  
 dyuysyon, in whych the smalenes of  
 the

Note this  
 difference,  
 howe thynges  
 may be  
 called & be  
 necessary in  
 relatiō, whiche  
 else might  
 be omittēd.

the parte deuised from the reste, and  
consydered alone, is in respecte of the  
hole, called nothyng. And in comen  
speache it hath obteyned to call that  
nothyng, whiche by comparison of a  
farre greater, is very lyttell. As yf  
one were asked, whither a farthyng  
wolde make a ryche man? A symple  
man wolde aunswer, Naye, and in  
dede a farthyng consydered alone, is  
nothyng regarded, and yet of suche  
lyttell farthynges, in numbze sette to-  
gyther, ryches consysteth, and by the  
saine disseuered, is induced pouertie.  
A quantite maye be so mynutely dy-  
uyded, that his partes be accompted  
nothyng, and yet those saine togy-  
ther ioyned, make the greate masse, &  
haue an estimation. And therfoze in  
the discussyon of ceremonies, semely-  
nes, and ozdres, the deuyl frameth  
his questions by dyuysio, and asketh  
of eche thyng alone, disseuered from  
the reste. As fo: example. Whither a  
shauen

Shauen crowne maketh a priest: wher  
 vnto a man muste answer, as he wold  
 do to the question of a farthyng be-  
 fore moued, and saye, *Playe.* Well of  
 the deuyl, thenne awaye with your  
 crowne, and calleth it a fleshe marke,  
 bycause he wyll with a nycke name  
 deface it. Then he asketh whether a  
 longe gowne maketh a priest: of that  
 colour or that facyō: and then it must  
 be answered, *Playe.* And then there  
 muste be a songe made of it, with a  
 waye with it. Then the deuyl com-  
 meth to the ceremonies in ordres ge-  
 uynge, and asketh of ceremonies se-  
 uerally alone, wherunto as he dis-  
 seuereth them, the answer muste be,  
 no, wherupon he cōcludeth, *Ergo*  
 they be nothyng requisite. After whi-  
 che sorte, he shall also diuide you  
 the sacramentall wordes, and aske  
 of euery worde of them alone, And as  
 it is graunted, howe that one worde  
 doth it not, that worde is layd asyde,  
 And.



And so he wyl peruse all, and by sophistry in diuision wpe out all, as nothynge. And in other matters lyke wyse frame this questio, for example. Shall forbearynge of meates saue a man? The aunswer must be, No, And then, Ergo cate all daye longe. Doth watchynge bynge a man to heauen? Aye, Ergo slepe and spare not. Is the place cause why a mans prayer is good? The aunswer must be, Aye, And what nedeste thou comme to churche then, sayeth the deuyl, onles it be to heare my false teachynge set forth. And thus by these subtile questions, the deuyl robbeth simple men, euen of the substaunce by degrees of true relygion, as parasites and flatterers robbe wanton heyres of theyr worldly substaunce, by allurynge them to prodigall and wasteful distributio of theyr goodes and landes, in seuerall lyttle portions, with these questions to the wyse younge man, what  
is

is this to you sy: a small matter en  
 your purse, and nothyng to your  
 substance. But by such nothynges,  
 we haue seene younge heyres, soden-  
 ly broughte to nothyng, and made  
 very beggers. As we see lykewyse, by  
 the deuylles sophystycall entysemen-  
 tes by seuerall inquisitiones, of the va-  
 liditie of this o: that ceremony alone,  
 ceremonies so contemned of many,  
 as the substance of our relygion, is  
 amonge manye prodygall chyldezen  
 wasted and consumed, & by cōtempt  
 of the priest & his garmentes aparte,  
 by small regarde to the place, and o-  
 ther ceremonies neglected: Christ him-  
 selfe in the sacrament of the aulter is  
 despyled mocked and skorned, w<sup>th</sup> such  
 toyes and termes, as the Jewes deu-  
 sed not mo:re spitefull, euen when they  
 saluted him, w<sup>th</sup> Ave rex iudeorum, &  
 spett i his teeth. But after y<sup>e</sup> same sort  
 reuerēce decalseth towarde al estates  
 & innocēcy (as one writeth) Departeth  
 from

Mat. 27.

Mat. 15.

Road. 19.

from man by degrees, no man begyn-  
neth with the greates abhominatiō,  
but where small faulces be, not due-  
ly corrected, he great and abhominable  
shall neuer be eschewed. The mar-  
chaunt that wyl chynge, essemeth his  
farthyng, and is therein thoroughly  
wyttie, to matche with the deuplies  
sophistrie, & can espye that althoughe  
a farthyng considered alone, is na-  
thyng: yet he is therein as wyse as  
Hesiodus, who fo: a lesson of chy-  
nyng sayeth, A lytle so lytle maketh  
a greate heape. So wy: e be the chy-  
dren of this world in they: geueratiō,  
to orde: the wicked Hammona. And  
fo: conseruation of our religion whi-  
che shulde fo: euer conserue vs: e be  
so foolyshe, to be deceyued with the  
deuplies false sophistrie in diuylsion,  
and call all nothyng, that conteyne  
not the hole summe, wherof ensueth  
the dissipatton of all amonge many,  
to the destruction of body & soule, fo:  
euer



euer; as we haue lately seene in a felwe  
 that dyed most miserably, to the terri-  
 ble example of other, to beware by  
 them. The wrath of god, hath lighted  
 on them, but they onely were not in  
 faulte. *Declinuat impius uiam suā*  
*& uir iniquus cogitationes suas.* Be- Ela. 55.  
 leef hath ben so muche talked on, and  
 with talkynge, men fallen into suche  
 pdenesse of woordes, that the deuyl  
 hath taken his opportunitie, to spoyle  
 men of their true belefe, for onely be-  
 lefe wanteth, that hath ben so muche  
 trampled of onelye to surpse. Cato the  
 Romayne, as a wooldely wyse man,  
 uttered a prouidente sentence, that he  
 feared the youth of the Romaines;  
 shoulde leaue theyr valyaunte actes,  
 after they begonne ones so muche to  
 talke of them. The speache was not  
 the cause thereof, for then we shoulde  
 saye. learnynge were not good, but  
 yet we often see them concurre togy-  
 ther, whereby appereth suche corrup-  
 tion

S.

1. Cor. 14.

Eccle. 2.

tion in mannes nature, as speche in a  
commen welthe, shulde be committed  
to fewe, and the multitude in sylence,  
to speake of vertue with their dedes.  
Accorpyng whercunto S. Paule  
sayde. Two or thre of the prophetes,  
shulde speake in the congregacyon,  
and the reile holde their peace, & none  
speake agayne, onlesse he had a newe  
reuelacion. If men were as wanton  
in theyr speach, as wpymen, why shuld  
not luche, be vnder the pzecepte of sy-  
lence, as well as wpymen, and if they be  
despyrouse of knowledge, ascend to the  
mountayne where it is placed, by  
suche degrees, as Gregory Nazian-  
zen speaketh of, very necessarpe to be  
obserued. For els in the tounge and  
knowledge is moch loosenes and te-  
merprie, onles the same be ordered and  
stayed by the feare of god. For where  
is the feare of god, ther is keepng of  
his commaundementes, & where the  
commaundementes be kepte the car-  
nall

nall parte is purged, whiche els ma-  
 keth mannes soule cloudye, and suf-  
 fereth it not to se clerely, the beame of  
 godly lyght. Where is such purging:  
 there is clearenes, whiche causeth  
 muche desyre euermore to ascende,  
 from vertue to vertue, whiche is the  
 stape of knowledge, and confirmaci-  
 on of it, & so by these degrees, doinge  
 is the waye to knowledge. But this  
 orde is pretermyned, whereof folo-  
 weth suche effect of knowlege, as S.  
 Paule speaketh of, Howe knowlege  
 swelleth and puffeth vp mennes sto-  
 mackes, the faulte whereof is not in  
 learnynge, but in the indisposicion of  
 such, as presume vnto it, which fault,  
 god of his infinite mercye amende,  
 for he onely can and wyl, when his  
 pleasure shalbe, whiche our behaui-  
 our towarde hym, maye haste or de-  
 laye. If requeste intercession, and de-  
 syre to all, enterlaced, with sharpe pu-  
 nishmente to some, and mercye plen-  
 tyfully

Doyng is  
 the meane &  
 waye to  
 knowledge.

1. Cor. 8.



107  
tiffullye mynyfired to other; can te-  
foume that is amysse, al hath ben as-  
sayed and attempted on the kynges  
maiesties behalfe. As he is a prynce  
furnyshed with knowledge & power,  
goddes speryall gyftes and great: so  
he hath vled both, for the refozmacion  
of his people. The conseruation of  
true belefe is onelye desyred, for the  
mayntenanance of gods glory, wher-  
in the deuyl also pretendeth to la-  
boure and trauayle, but deceytfullye  
and also sophistycally, as I haue pur-  
posed to declare vnto you, which how  
I wolde haue done for the relief of  
other, I knowe, & howe I haue done,  
shal leaue it to your iudgement, whi-  
che god direct, to thattepyng of al  
truthe, whiche is onely, in our Sau-  
our Iesus Christ, and by hym, whom  
all good chrysten men, haue from the  
begynnyng, and do styll beleue, most  
assuredly, to be presente really, in the  
sacrament of chaulter, withoute lea-  
uynge

upnge his sente in heauen, where he  
 is also continually our aduocate,  
 to relieue oure infirmyties, as  
 he is in the sacramente of the  
 aulter, to fede our weake  
 bodyes and soules,  
 whereby to  
 make  
 vs  
 stronge, to come to  
 hym, and lyue  
 without  
 ende.

**Amen.**

**Faultes escaped in the  
pꝛyntynge.**

Fol. vii. page. i. lyne. xliii. for these  
woꝛdes (whiche our vnderstandyng)  
reade, whiche to our vnderstanding.

Fol. xii. page. ii. lyne. xliii. for these  
woꝛdes (howe these inconueniences)  
reade, how moch these incōueniences.

Fol. xxviii. page. ii. lyne. xv. for these  
woꝛdes (but as he ment then) reade,  
but as he ment them.

Fol. xxxiii. page. i. lyne. vii. for huiſ  
reade, huius.

Fol. lxxxi. page. i. lyne. xi. for (com-  
munication) reade, communion.

Fol. xcvi. page. ii. lyne. i. for (pꝛecha-  
cer) reade, purchacer.

Idem fol. 3 page lyne. ix. for (dayly)  
reade, daly.

In contextu græco quibusdam cha-  
racteribus viputa iota subscripto in  
S & i quandoq; destituti fuimus,





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prophètes were bnto saynt John baptistes tyme, as Christ sayde. Neuerthelesse as Gregoꝝ Nazianzen saith, the same thynges may be nowe restored mystically, not at euerye priuate mannes pleasure and deuise (as saynt Augustine writeth, ad Ianuarium) but by teachyng of the churche and orde-rynge the same, not for superstition, but direction, as the apostelles dyd in the begynnyng, when they decreed it by inspiration of the holy ghost, that men shulde abstayne, from that was strangled, and bloude, whiche repugned not with the vision to saincte Peter, that al thyng was cleane, to them that in cleannes receyued it, ne dissented from christes teaching, that not to defle the man, that entreth in at the mouthe, but it was a dispensacion of the truth, betwene the ceassing of the lawe and springing of the gospel, with such a temperament, as the chaunge, for compassio of weake consciences, shulde not be sodayne and

Q.

at

Agust. ad Ianuarium.

Act. 15.

Act. 10.

Math. 15.

at ones, but by litle & lytle, as the day  
sprigeth & the night goth away. Upō  
which consideratiō, the same thinges  
were in the church of christ foꝛbydde,  
that were befoꝛe foꝛ another ende, foꝛ  
bydden in Moyses lawe, onelye the  
cause of prohibicyon varied, but the  
thyng was all one. But to retourne  
to the purpose, wherupon this was  
broughte in. Dylstyngtion and oꝛdꝛe  
in tyme, is not superstycouse, but  
necessary, and therfoꝛe with sermons  
oꝛ studye, (whiche bothe be in their  
tyme good) to interrupte the tyme of  
pꝛayer, that is not good, and greatly  
woꝛse, when the sermons be suche, and  
so facyoned, as they maynteyne talke  
and communycacyon, and be not dy-  
rected to styꝛe the peoples dulle  
and sluggye endeuoure, to folowe  
vertue and flee vyce, and leaupyng  
a parte, matter of contention oꝛ re-  
foꝛmacyon, to be oꝛdered by the high  
powers, to tell the audience of theyꝛ  
specyall faulces, and to dyswade  
them



them from the same, by all wayes and  
 meanes. Suche were the sermons, in  
 the primatiue churche. So preached  
 S. Chrysostome, Saynt Augustine,  
 So preached Gregory Nazianzene,  
 and where in a sermon he made of the  
 feast of Ester, he had entred to speake  
 of the secrecye of god: left that matter  
 with this speche. ὅτι μὴ θεολογίᾳ τὸ προ  
 κείμενον ὑμῖν ἀλλ' οἰκονομίᾳ. I purpose  
 not (sayth he) to dispute or reason of  
 god now, but to dispense his truthe,  
 that is to saye, distribute it conuent-  
 ently with all circumstaunces mete,  
 of which office in cyrcumspecte distri-  
 bution, Saynte Paule calleth the  
 cheife mynystres, dispensatores, and  
 hym selfe sumtyme, fedde them with  
 mylke, and sumtyme with stronger  
 meates, which is not euery mannes  
 gyfte, and therefore hath bene in the  
 churche committed to fewe, and in re-  
 specte of the numbꝛe, very fewe, and  
 of late ouer fewe, and ouer manye  
 also.

ouer fewe, of them that

Q.ii.

crp.

Act. 2:  
Jonas. 3.

The divini-  
tie

The Res-  
waroshipp.

crieth out of mens maners, and ouer-  
many of those, that flatter the multi-  
tude, with uttering suche matter, as  
the nature of nature variable, is glad  
to here. How many now a dayes be so  
trauayled in them self, with hearynge  
the sermon, as they wepe and waille, &  
saye, Quid faciemus uiri frates? Who  
preacheth lyke Jonas, to warne men  
of their destruction both in body and  
soule, if they amend not their maners  
and lyuyng. In a miserable state of  
iniquitie and synne, some wolde haue  
nothyng preached, but mercye, with  
onely Chryste, and howe he beareth al  
synne, payeth all, purgeth all, and clea-  
seth all, whiche is true, and θεολογια  
of it, can not be blamed, but οικονομια  
hath a great faulte. For al be it this  
be truthe, and is good meate: yet it is  
not well distribute, for it wolde serue  
better at supper, then at dyner. To  
men lusty, Drowned in the world, and  
ouerwhelmed with synne, and in the  
mydde daye whyles there is tyme of  
wakynge



wakynge, the iustice of god, is to be  
cryed oute. Chyestes seconde comynge  
to be beaten in peoples eares, his ter-  
rible iudgemente to be laide befoze  
mens eyes, whiche is a truthe, as the  
other is, and profitable to be learned,  
taught, and thought on, wherevpon  
men shuld be exhorted to cōfesse their  
synnes to god and his ministre, to do  
penaunce for synne, to faste for synne,  
to pray for synne, to do almes for synne,  
to wayle for synne. Dauid confessed  
and felt goddes mercy and yet cryed,

Amplius laua me ab iniquitate mea  
& a peccato meo munda me, quoniam  
iniquitatem meam ego cognosco, &  
peccatum meum contra me est sem-  
per and there with said turbatus est a  
furore oculus meus, his eye was trou-  
bled with goddes displeasure, at the  
tyme he mistrusted not goddes mer-  
cy, and therefore sayde, Laboravi in  
gemitu meo lauabo per singulas no-  
ctes lectum meum, he trauayled in  
waylynge and wasshed his couche

psal. 50.

psal. 6.

Ibidem.

Q.iii.

with



with teares. But now so be men en-  
ueigled by the deuylles sophistrie, as  
mercy extolled and sette forth, with  
onely faith, and onely sauiour, & om-  
nisufficient sauiour, serueth to make  
men forget gods iustice, & waxe wan-  
ton, (as they be termed) babes and  
younglynges, and clerely falle from  
dreade & feare of god, which where it  
wanteth, synne must nedes encrease &  
ouerflowe, and by custome mens con-  
sciences so blynded, as they discerne  
them not to be synnes and faultes.  
And thus much I haue spoken of ser-  
mons, whiche and they were neuer so  
well made and conceyued, yet so to  
vse them, as they shulde occupie the  
tyme of prayer requisite. **S.** Gregory  
in an **Dimitie** noteth not good. And  
therfore on **Chrylmas** daye, when  
the churche hath three **Masses**, he  
sayde he coulde not spende so muche  
tyme with hys audience that daye,  
as he was wonte to do. And yet ser-  
mons at those dayes, as appeareth  
by

Greg.

by the sermons they made, were not longe. But longe or shorthe, as they be good holesome and requisite, and in the church at they; tyme necessarpe, so haupng not they; tyme, but with iustelinge an other good thinge out of ordre, that is not well, and moch lesse, studie, to be vsed in tyme of prayer, whiche prayer and studie, as they haue a distincte nature: so they shuld be in tyme distincte. And theunomynys opinion, by contrary exercise reproved, to thynke that readyng, is the onely way to heauen. But herein I haue taried ouer long, as some wil fynde faulte at me, and aske, what is prayer and fastyng to the sacrament of the aulter: and much lesse sermons or studie in tyme of prayer: whereunto thus I aunswer, that hauinge occasion mynystred, by thys greate clerke, Gregorpe Nazianzene, I haue spoken of them.

And because the deuyl entendeth  
to

to subuert all: I shewe also, his sophi-  
strie in lower matters, then is the sa-  
cramēt of thaulter, towarde destruction  
whero: he made hym selfe an en-  
trie, by ouerthrowynge that myghte  
stande in his waye, and so the more  
facily to assaulte the hygheste, as he  
hath done, & therin (as I haue saide)  
maketh a great matter of the name  
of the masse; and wyl haue it called  
our lordes supper, wherein he wyl  
haue all obserued, as chyst mynistred  
it, whyche this Gregoꝝ Nazianzene  
sayth is not necessarye. But we shuld  
herein giue credite to our mother the  
churche, the ppyler of truthe, and who  
truly teacheth vs that is truth. Who  
fo:asmuche as with thobseruacion of  
this fcaste, in recepyng, eatyng and  
drynkyng Chyistes moost pꝛecious  
body and bloud, is also celebrate, the  
perpetuall onely pure sacrifice, pꝛo-  
phesied by the pꝛophet Malachie, to  
be obserued and kepte, continuallye  
in the churche of Chyist, whiche sacri-  
fice



fice, is the bode and bloud of our sa-  
 uiour Chyste. The same church hath  
 receyued one worde of Hebrewe, to  
 signifie all together, and bled in the  
 latyn (Missa) and in englyshe (masse)  
 wherin besides the gloriouse p[re]sence  
 of the body and bloude of Chyste, the  
 holy circu[m]sta[n]ces bled, & cereimonies  
 done, be also many godly and mooste  
 deuoute p[ra]yers, spoken and vttered  
 by the p[re]ste, as a common ministre  
 to the hole church, for and in y[his] name  
 of the hole church, by which church,  
 Chyste as heade is offred, and the  
 church also, as memb[er] of his mysti-  
 call bode, is offred to god the father  
 by him, as S. Augustine sayeth. Ipsa  
 per ipsum, & ipse per ipsam, suetus  
 offerri. The church by hym, & he by y[his]  
 church, accustomed to be offred. So  
 as the masse conteynyng the hole sup-  
 per, that is to saye, the hole feast, with  
 the contynual oblacyō of the church,  
 is by the deuylles inuention assaul-  
 ted dyuerse wayes. Some deny the

Q.v.

masse

masse, bycause they reade not þ word  
masse in scripture, whych and it were  
a good cause of denyal, it shuld serue  
to renewe the Arrians herespe, and  
to putte out of the crede, called Sym  
bolum apostolorum, (which all chry  
sten men receyue without contradi  
ction) where filius, is called cōsubstā  
tialis patri. Other allowe masse they  
saye, but not priuy masses, as though  
there were two sortes of masses,  
where in deede, the masse beinge but  
one, and alwayes executed in the  
name of the hole church, may by rea  
son of the place, be called priuate, as  
it maye be by reason of saienge, called  
a lowe masse, and so differre frome a  
masse sunge, but els, the church by  
the common mynystre the preist, exe  
cuteth the masse her selfe, howe fewe  
so euer, or howe manye be present,  
and whyther it be done at church  
before the multitude, or in an oratory  
before fewe. And yet with the name of  
priuate masses, and denyall of them,  
the

the vnlearned be flandered, as some  
 be also with requeste of communyon  
 vnder bothe kyndes, as necessarye,  
 and not to be p̄termpted. In whych  
 the poynte the deuyl gothe aboute,  
 craftely to seduce the symple, adding  
 a wordly instigation of enuye, as  
 though the p̄iestes had withdraue  
 the one parte of the Sacramente, of  
 very dysdayne, to put a difference be-  
 twene the state of p̄iestes and the  
 state of laye men, where in deede, the  
 obteynynge of communion vnder  
 both kyndes, shuld serue ȳ deuyl one-  
 ly, for an introductiō, to subuert the  
 true belefe, in ȳ most blessed sacramēt.  
 which matter he only entēdeth, & lea-  
 ueth nothing vntouched to obtayne ȳ  
 same. For where the church teacheth  
 truely, ȳ vnder eche kinde, is cōteined  
 hole christ, & therfore nowe vnder the  
 one kinde, eche mā receiueeth as much  
 as vnder both, vpon which grounde  
 good deuout mē, haue absteyned frō  
 cōmuniō vnder both kydes, & cōtēted  
 them



themselfe w one kynde, of they; good  
deuoute mynde; yf now vpon grudge  
of suche as contente not them selfe  
with the order they fynde in the chur-  
che, the churche shulde graunde com-  
munion vnder bothe kyndes, to sa-  
tisfye the false complaynte of neces-  
site, it must nedes engender a flaun-  
der in þe truthe of the faith, as though  
hole chryst were not vnder eche kynd,  
which by the deuyll is only intended.  
And in this matter of cōmunion vn-  
der bothe kyndes, it was neuer deny-  
ed but all states of men euer myght,  
& all states of men in the begynnynge  
haue communicate in bothe kyndes,  
& among them chyldren also, ne there  
hath ben any lawe made to the con-  
trary, as the deuyll surmyseth. Onely  
this hath ben, that good christen men  
beynge certaynely perswaded vnder  
eche kynde of breade and wyne, to be  
conteyned hole Chryste: All such chri-  
sten men, aswell priestes as other, be-  
sydes the priest that celebrazeteth, haue  
ben

ben content to receyue theyr commu-  
 nion vnder one kynde. Whiche deuout  
 custome, when the Deuyll by his my-  
 nisters hath gone aboute to improue,  
 there was ones a lawe made to main-  
 tayne the good custome agaynst the  
 Deuyls enterpryse, as in this realme  
 the hole pliaiment hath made the like,  
 wherby those be onely put to sylence,  
 that saye, Communion vnder bothe  
 kyndes is necessary, which is an opi-  
 nion damnable, and woorthely reprou-  
 ed, but elles that by order of þe chur-  
 che, all men myght communicate vn-  
 der bothe kyndes, no man cōtendeth.  
 For fyrst in the deuout custome of cō-  
 muniō vnder one kynde, wherein was  
 p̄fessed þe truth taught by þe churche  
 in the sacrament of thaultare, onely  
 charite was the rule, wherby good  
 men were moued for a semelynes and  
 decency in þe church, & eschewing that  
 they saw somtymes vnsemely chaūce,  
 of them selfe, without cōstraint of a  
 lawe, to forbeare þe they myght haue  
 requy-

required, & no man by lawe expelled,  
from that he myght haue asked. Whi-  
che charitie, bycause it is now waxed  
colde, and some men for singularite  
wolde differre from the reste, it is for  
conseruatiō of orde well prouided by  
the lawe, that no man shal presume to  
requyre furder then is necessary, to  
flaunders & offence of his neyghbour,  
but with humilite conteyne hym selfe  
within the limittees of comen orde,  
whiche is the beautie & comely state  
of euery number assembled, beyng  
so moche regarded of S. Paule, as he  
wylled me to forbear to cōpany with  
any brother that walketh out of or-  
de. But here wyl be replied that chri-  
stes orde is to be preferred all other  
deuples, And here cometh in the com-  
men place of Scripture. Frustra colū-  
me, doctrinis hominū. They wurship  
me in vayne with the teachynges of  
men. And these good men I spake of,  
shall be called good fooles, the which  
had zelū dei, sed non secundū scien-  
tiam,

Math. 23.  
Mar. 7.

Rom. 10.



tiam, the zeale to god, but not accor-  
 dyng to true knowlege, whiche now  
 appeareth (they wyll say) when men se  
 clerely Chyistes institution of this sa-  
 crament, which when it is vled accor-  
 dyng to chyistes institutiō is the sa-  
 crament, & otherwyle as they say, not.  
 And this worde (institution) is often  
 repeted, & yet the same word (institu-  
 tion) is not in scripture by those sylla-  
 bles, but S. Paule speaketh of tradi-  
 tiō, of the vse of this sacrament, as he  
 receyued it of our loꝛde, Ego enim ac  
 cepi à domino, quod et tradidi vobis. 1. Cor. iiii  
 I haue receyued of our loꝛde, whiche  
 I haue by tradition delpyuered vnto  
 you. wherby and by that foloweth,  
 when he sayeth, Cætera cum venero  
 disponā, I shall orde the reste when 1. Idem  
 I come: it appereth he hadde taught  
 the Corinthyans, the summe of this  
 hyghe mysterie, and the vse of it, with-  
 out wyptyng before, and wolde ad-  
 de moze when he came, whiche moze,  
 he taught, and yet we haue no wy-  
 tyng

tyng of it, but the churche hathe not  
forgotten it, but hath taught it wout  
wrytynge, as she receyued it. And it  
appereth in that epistle of S. Paule  
that rehersynge suche tradicion as  
they had receyued of hym, he blameth  
and reproueth them, for the not obser  
uation of it. And thus muche, for the  
woorde (institution) that pleaseeth, whi  
che scripture hath not, and the worde  
(tradicion) abhored, that scripture  
hath, so as wordes go but by fauour,  
as this matter is handled. But þe mat  
ter of this obiectiō must be answered  
serpously, whiche is grounded vpon  
the texte of scripture, Frustra colunt  
me, doctrinis hominum, They wor  
shyp me in vayne, with the doctryne  
of men, the true sense wherof, is al out  
of this purpose, & the vse of this scrip  
ture, as it is misvnderstāded, serueth  
to ouerturne all. For the churche is  
congregate of men and women, whi  
che both be comprehended vnder that  
woorde (men), And all the outwarde  
tea=

